



THE

L I F E

Of the SELF-TAUGHT

PHILOSOPHER.

A

Hai Ebn Yokdan.



The IMPROVEMENT of
HUMAN-REASON.

Exhibited in the

L I F E

Abu Jaafar ibn Tophail O F

Hai Ebn Tokdan:

Written in *Arabic* above 500 Years ago,

By *Abu Jaafar Ebn Tophail.*

In which is demonstrated,

By what Methods one may, by the meer
LIGHT of NATURE, attain the
Knowledg of Things NATURAL
and SUPERNATURAL; more par-
ticularly the Knowledg of GOD, and
the Affairs of another Life.

Newly Translated from the Original
Arabic, by SIMON OCKLEY, A. M.
Vicar of Swavesey in Cambridgeshire.

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Department, which contains
specimens of the various
kingdoms of nature.

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contains a large collection of
books, manuscripts, and
other literary treasures.

To the Reverend

Edward Pococke,

Rector of

MINAL, in Wiltshire.

Reverend S I R,

HAI Ebn Yokdan returns to you again, in a Dress different from that which you sent him out in. Wherever he comes, he acknowledges you for his first and best Master; and confesses, that his being out in a Capacity to travel thro' Europe, is owing to your Hand. I could not in Equity send him to any other Person, you being the sole Proprietor. And as your Learning enables you to do him Justice, so your Candor will incline you to pardon what is by me done amiss. Both which Qualifications you enjoy, as a Paternal Inheritance, descending from the Reverend and Learned Dr. Pococke, the Glory and Ornament of our Age and Nation. Whose Memory I have with much reverence, and how much I acknowledge myself indebted to him for his Learned Works, I thought I could no way express better, than by

A 3 taking

The Dedication.

taking some Opportunity to pay my Respects to
you, Sir, the worthy Son of so great a Father
And no fitter Bearer than Hai Ebn Yokdan
with whose Character and Language you are
well acquainted, and to whom you have long
ago shewn so great a Respect, that I have no
Reason to fear but he will be welcom.

I am,

SIR,

Your most Humble Servant

Simon Ockley

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THE
HISTORY
OF
HAI EBN YOKDAN.

SECT. I.

THEY say, that there lay not far from the Equinoctial Line a Great Island, very fertile and well peopled; which was then govern'd by a Prince of a proud and jealous Disposition: he had a Sister of exquisite Beauty, which he confin'd and restrained from Marriage, because he could not match her to one suitable to her Quality. He had a near Relation whose Name was *Yokdan*, that courted this Princess, and married her privately, according to the Rites of Matrimony then in use among them: it was not long before she proved with Child, and was brought to Bed of a Son; and being afraid that it should be discovered she took him in the Evening, and when she had suckled him, she put him into a little Ark, which she closed up fast, and so convey him to the Sea-Shore, with some of her Servants and Friends which she could trust; and there with an Heart equally

equally affected with Love and Fear, she takes her last Leave of him in these Words, O God, thou form'dst this Child out of Nothing, and didst cherish him in the dark recesses of my Womb, till he was compleat in all his Parts; I fearing the Cruelty of a proud and unjust King, commit him to thy Goodness, hoping that thou who art infinitely merciful, wilt be pleas'd by thy gracious Providence to protect him, and never leave him destitute of thy Care.

Sect. 2. Then she set him afloat, and that very Night the Tide carried him ashore on that Island we just now mention'd; it fortun'd that the Water being high, carried the Ark a great way on Shore, farther than it would have done at another Time, (for it rises so high but once a Year) and cast the Ark into a little shady Grove, thick set with Trees, a pleasant Place, where he was secured both from Wind and Sun; when the Tide ebb'd, the Ark was left there, and the Wind rising blew an Heap of Sand together between the Ark and the Sea sufficient to secure him from any future Danger of such another Flood.

Sect. 3. The Violence of the Waves had loosned the Joynts of the Ark; the Boy was Hungry, and cry'd. It happned fortunately at that Juncture of Time, that a Roe wandring about the Island in Search of her Fawn, which straying was devoured by an Eagle, heard the Boy cry, and following the Voice (imagining it to have been her Fawn) came up to the Ark, which she immediately attack'd, and what with her beating it with her Hoofs without, and the Boy's struggling within, at last between 'em both they loosned a Board: as soon as she saw him she shew'd the same natural Affection to him, as if he had been her own, suckled him and took care of him.

Sect. 4. This Roe lived in good Pasture so that she was fat, and had such Plenty of Milk, that she was very well able to maintain the Child; she took great Care of him, and never left him, but when Hunger forc'd her: and he grew so well acquainted with her, that if at any time she staid away from him a little longer

onger than ordinary, he'd cry pitifully, and she, as soon as she heard him, came running instantly.

Sect. 5. Thus living only upon what he suck'd till he was Two Years Old, and then he began to step a little and breed his Teeth. He always followed the Roe, and she shew'd all Tenderness to him imaginable; and us'd to carry him to Places where Fruit-Trees grew, and fed him with the ripest and sweetest Fruits which fell from the Trees; and for Nuts or such like, she us'd to break the Shell with her Teeth, and give him the Kernel; still suckling him, as often as he pleas'd, and when he was thirsty she shew'd him the way to the Water. If the Sun shin'd too hot and scorch'd him, she shaded him; if he was cold, she cherish'd him and kept him warm; and when Night came she brought him Home to his old Place, and covered him partly with her own Body, and partly with some Feathers which were left in the Ark, which had been put in with him when he was first exposed. Now, when they went out in the Morning, and when they came Home again at Night, there always went an Herd of Deer, which lay in the same Place where they hid; so that the Boy being always amongst them learn'd their Voice by Degrees, and imitated it so exactly, that there was scarce any sensible Difference; nay, when he heard the Voice of any Bird or Beast, he'd come very near it, being of a most excellent Apprehension. But of all the Voices which he imitated, he made most use of the Deers, which he was master of, and could express himself as they do, either when they want Help, call their Mates, when they would have them come nearer, or go farther off. (For you must know that the Brute Beasts have different Sounds to express these different Things.) Thus he contracted such an Acquaintance with the wild Beasts, that they were not afraid of him, nor he of them.

Sect. 6. By this Time he began to have the Ideas of a great many things fix'd in his Mind, so as to have Desire to some, and Aversion to others, even when they

they were absent. In the mean while he consider'd all the several Sorts of Animals, and saw that they were all cloth'd either with Hair, Wool, or several Sorts of Feathers: he consider'd their great Swiftnesse and Strength, and that they were all arm'd with Weapons defensive, as Horns, Teeth, Hoofs, Spurs, Nails, and the like. But that he himself was Naked and Defenceless, Slow and Weak, in respect of them. For when ever there happened any Controversy about gathering of such ripe Fruits as fell from the Trees; he always came off by the worst, for they could both keep their own, and take away his, and he could neither beat them off, nor run away from them.

Sect. 7. He observ'd besides that his Fellow-Fawns tho' their Fore-heads were smooth at first, yet afterwards had Horns bud' out, and tho' they were feeble at first, yet afterwards grew very Vigorous and Swift. All these Things he perceived in them, which were not in himself; and when he had consider'd the Matter, he could not imagin what should be the Reason of this Difference; then he consider'd such Animals as had any Defect or natural Imperfection, but amongst them all he could find none like himself. He took Notice that the Passages of the Excrements were cover'd in all other Creatures besides himself: that by which they voided their grosser Excrements, with a Tail; and that which serv'd for the voiding of their Urine, with Hair or some such like thing. Besides, he observ'd that their privy Parts were more concealed than his own were.

Sect. 8. All these things were matter of great Grief to him, and when he had perplex'd himself very much with the Thoughts of them, and was now near seven Years Old, he despair'd utterly of having those things grow upon him, the want of which made him so uneasy. He therefore resolv'd to help himself, and thereupon gets him some broad Leaves of Trees, of which he made two Coverings, one to wear behind, the other before; and made a Girdle of Palm-Trees and Rushes twisted together, to hang his Coverings upon

and ty'd it about his Waffe, and so wore it. But alas it would not last long, for the Leaves wither'd and dropt away; so that he was forc'd to get more, which he doubled and put together as well as he could, plaiting the Leaves one upon another, which made it a little more durable, but not much. Then having broke a bough from a Tree, and fitting the Ends of it to his hand, he stript off the Twigs and made it smooth; with this he began to attack the wild Beasts, assaulting the weaker, and defending himself against the stronger. By this means he began a little to know his own strength, and perceiv'd that his Hands were better than their Feet; because by the Help of them, he had provided wherewithal to cover his Nakedness, and afterwards gotten him a defensive Weapon, so that now he had no need of a Tail, nor of those natural Weapons which he had so wish'd for at first.

Sect. 9. He was now about Seven Years Old, and because the Repairing of his Covering of Leaves so often, was very troublesom to him, he had a Design of taking the Tail of some dead Beast, and wearing it himself; but when he perceiv'd that all Beasts did constantly avoid those which were Dead of the same Kind, it made him doubt whether it might be safe or not; at last, by chance he found a dead Eagle, and observing that none of the Beasts shew'd any Aversion to that Carcass, he concluded that this would suit his purpose: and in the first Place, he cuts off the Wings, and then the Tail whole, and spreads the Feathers open; then he drew off the Skin, and divided it into two equal Parts, one of which he wore upon his Back, with the other he covered his Navel and Secrets: the Tail he wore behind, and the Wings were plac'd upon each Arm. This Dress of his answer'd several Ends; for in the first Place it cover'd his Nakedness, and help'd to keep him warm, and then it made him so frightful to the Beasts, that none of them car'd to meddle with him, or come near him; only the Roe his Nurse, which never left him, nor he, her; and when he grew Old, and Feeble, he us'd to lead her where there

there was the best Food, and pluck the best Fruit for her, and gave her them to eat.

Sect. 10. Notwithstanding this she grew lean and weak, and continu'd a while in a languishing Condition, till at last she Dyed, and then all her Motions and Actions ceas'd. When the Boy perceived her in this Condition, he was ready to dye for Grief. He call'd her with the same Voice which she us'd to answer to and made what Noise he could, but there was no Motion, no Alteration. Then he began to peep into her Eyes and Ears, but could perceive no visible Defect in either; in like manner he examin'd all the Parts of her Body, and found nothing amiss, but every thing as it should be. He had a vehement Desire to find, if possible, that Part where the Defect was, that he might remove it, and see her return to her former State of Life and Vigour. But he was altogether at a loss, how to compass his Design, nor could he possibly bring it about.

Sect. 11. That which put him upon this Search was what he observ'd in himself. He took Notice that when he shut his Eyes, or held any thing before them, he could see nothing at all, till that Obstacle was removed; and so when he put his Fingers into his Ears, that he could not hear, till he took 'em out again; and when he closed his Nostrils together, he smelt nothing, till they were open'd; from whence he concluded, that all his Senses and Actions were liable to Obstacles and Impediments, upon the removal of which, the same Operations return'd to their former Course. Therefore when he had examin'd every External Part of her, and found no visible Defect, and yet at the same Time perceiv'd an universal Cessation of Motion in the whole Body, not peculiar to one Member, but common to them all, he began to imagin that the Hurt was in some Part, which was most remote from the Sight, and hidden in the inward Part of the Body; and that this Part was of such Nature and Use, that without its Help, none of the other External Parts could exercise their proper Functions; and that if
this

is Part suffer any Hurt, the Damage was Universal, and a Cessation of the whole ensu'd.

Sect. 12. This made him very desirous to find, that if possible, that he might remove the Defect from that so it might be as it us'd to be, and the whole Body might enjoy the Benefit of it, and the same Course of Actions follow as before. He had before observ'd, in the Bodies of wild Beasts and other Animals, that all their Members were solid, and that there were only three Cavities, viz. The Skull, the Breast, and the Belly; he imagin'd therefore that this Part which he wanted must needs be in one of these Cavities, and above all, he had a strong Persuasion, that it was in the middlemost of them. He verily believ'd that all the Members stood in need of this Part, and that from thence it must necessarily follow, that the Seat of it must be in the Centre. And when he reflected upon his own Body, he felt such a Part in his Breast, of which he had this Notion, viz. That it was impossible for him to subsist without it, so much as the Twinkling of an Eye, tho' he could at the same time conceive a Possibility of Subsisting without his other Parts, viz. his Hands, Feet, Ears, Nose, Eyes, or even his Head. And upon this account, whenever he fought with any wild Beast, he always took particular Care to guard his Breast; because of the Apprehension which he had of that Part, which was contained in it.

Sect. 13. Having, by this way of Reasoning, assured himself that the disaffected Part lay in the Breast; he was resolv'd to make a Search, in order to find it out, that whatsoever the Impediment was, he might remove it if possible; but then again, he was afraid, on the other side, lest his Undertaking should be worse than the Disease, and prove prejudicial. He began to consider next, whether or no he had ever remembered any Beasts, or other Animals, which he had seen in that Condition, recover again, and return to the same State which they were in before: but he could call to mind no such Instance; from whence he concluded,

that if she was let alone there would be no Hopes all, but if he should be so fortunate as to find that Part and find the Impediment, there might be some Hope. Upon this he resolv'd to open her Breast and make Enquiry; in order to which he provides himself with sharp Flints, and Splinters of dry Cane almost like Knives, with which he made an Incision between the Ribs, and cutting through the Flesh, came to the *Diaphragma*; which he finding very tough and not easily broken assur'd himself, that such a Covering must needs belong to that Part which he lookt for, and that if he could once get through that, he should find it. He met with some Difficulty in his Work, because his Instruments were none of the best, for he had none but such as were made either of Flint or Cane.

Sect. 14. However, he sharpened 'em again and renewed his Attempt with all the Skill he was master of. At last he broke through, and the first Part he met with was the Lungs, which he at first Sight mistook, for that Part which he search'd for, and turn'd 'em about this way and that way, to see if he could find in them the Cause of the Disease. He first happen'd upon that Lobe which lay next the Side [which he had open'd] and when he perceiv'd that it did lead sideways, he was satisfy'd that it was not the Part he look'd for, because he was fully perswaded, that that must needs be in the midst of the Body, as well in regard of Breadth as Length. He proceeded in his Search, till at last he found the Heart, which when he saw clos'd with a very strong Cover, and fastned with strong Ligaments, and covered by the Lungs on the Side which he had open'd; he began to say to himself. "If this Part be so on the other side as it is on this which I have open'd, then 'tis certainly in the midst, and without doubt the same I look for; especially considering the Conveniency of the Situation, the Comeliness and Regularity of its Figure, the Firmness and Solidity of the Flesh, and besides its being guarded with such a Membrane as I have not observ'd in any Part. Upon this he search'd

Hopes the other Side. and finding the same Membrane on the inside of the Ribs. and the Lungs in the same Posture, which he had observ'd on that which he had open'd first. he concluded the Heart to be the Part which he look'd for.

Sect. 15. Therefore he first attacks the *Pericardium*, which, after a long Tryal and a great deal of Pains, he made shift to tear; and when he had laid the Heart bare, and perceiv'd it was solid on every Side. he began to examin it; to see if he could find any Hurt in it; but finding none, he squeez'd it with his Hands, and perceiv'd that it was hollow. He began then to think that what he look'd for, might possibly be contained in that Cavity. When he came to open it, he found in it two Cavities, one on the right Side, the other on the left. That on the right Side was full of clotted Blood, that on the left quite empty. Then (says he,) without all doubt, one of those two Cavities must needs be the Receptacle of what I look for; as for that on this Side there's nothing in it but congealed Blood, which was not so, be sure, till the whole Body was in that Condition in which it now is. (for he had observ'd that all Blood congeals when it flows from the Body, and that this Blood did not differ in the least from any other.) "and therefore what I look for, cannot by any means, be such a matter as this; for that which I mean, is something which is peculiar to this Place, which I find I could not subsist without, so much as the Twinkling of an Eye. And this is that which I look'd for at first. For as for this Blood, how often have I lost a great deal of it in my Skirmishes with the wild Beasts, and yet it never did me any considerable Harm. nor rendred me incapable of Performing any Action of Life, and therefore what I look for is not in this Cavity. Now as for the Cavity on the left Side. I find 'tis altogether empty, and I have no Reason in the World to think that it was made in vain, because I find every Part appointed for such and such particular Functions.

" How then can this Ventricle of the Heart, which
 " I see is of so excellent a Frame, serve for no Use as
 " all? I cannot think but that the same thing which I
 " am in search of, once dwelt here, but has now de-
 " serted his Habitation, and left it empty, and that
 " the Absence of that thing, has occasion'd this Pri-
 " vation of Sense and Cessation of Motion, which
 " happen'd to the Body. Now when he perceived
 that the Being which had inhabited there before, had
 left its House before it fell to Ruin, and forsaken it
 when as yet continu'd whole and entire, he conclu-
 ded that it was highly probable that it would never
 return to it any more, after its being so cut and man-
 gled.

Sect. 16. Upon this the whole Body seemed to
 him a very inconsiderable thing, and worth nothing
 in Respect of that Being, he believ'd once inhabited,
 and now had left it. Therefore he applyed himself
 wholly to the Consideration of that Being. *What it*
was? and how it subsisted? what joyn'd it to the Body? Whe-
ther it went, and by what Passage when it left the Body? What
was the Cause of its Departure, whether it were forc'd to leave
its Mansion, or left the Body of its own accord? and in Case it
went away Voluntarily, what it was that rendred the Body so
disagreeable to it, as to make it forsake it? And whilst his
 Mind was perplext with such Variety of Thoughts,
 he laid aside all Concern for the Carcass, and threw
 it away; for now he perceiv'd that his Mother, which
 had nurs'd him so tenderly and had suckied him, was
 that *some thing* which departed: and from it proceeded
 all those Actions by which she shew'd her Care of him,
 and Affection to him, and not from this unactive
 Body; but that the Body was to it only as an Instru-
 ment or Tool, like his Cudgel which he had
 made for himself, with which he used to fight
 with the wild Beasts. So that now, all his Regard to
 the Body was remov'd, and transferr'd to that by
 which the Body is govern'd, and by whose Power it
 moves. Nor had he any other Desire but to make
 Enquiry after that.

Sect. 17. In the mean while the Carcass of the Roë began to putrifie, and emit noisom Vapours, which till increas'd his Aversion to it, so that he did not care to see it. 'Twas not long after that he chanc'd to see two Ravens engag'd so furiously; that one of them struck down the other stark Dead; and when he had done, he began to scrape with his Claws till he had digg'd a Pit, in which he buried the Carcass of his Adversary. Our Philosopher observing this, said to himself. *How well has this Raven done in Burying the Body of his Companion, tho' he did ill in Killing him? How much greater Reason was there for me to have been forward in performing this Office to my Mother?* Upon this he makes a Grave, and lays his Mother into it, and Buries her. He proceeded in his Enquiry concerning what that should be by which the Body was govern'd, but could not apprehend what it was; when he look'd upon the rest of the Roës, and perceiv'd that they were of the same Form and Figure with his Mother, he believ'd that there was in every one of them something which govern'd and actuated them, like that which had actuated and govern'd his Mother formerly: and for the Sake of that Likeness he us'd to keep in their Company, and shew Affection towards them. He continued a while in this Condition, Contemplating the various Kinds of Animals and Plants, and Walking about the Coast of this Island, to see if he could find any thing like himself; (as he observed that every individual Animal, and Plant, had a great many more like it.) But all his Search was in vain. And when he perceiv'd that this Island was encompass'd by the Sea, he thought that there was no other Land in the World but only that Island.

Sect. 18. It happen'd that by Collision a Fire was kindled among a Parcel of Reeds or Canes; which scar'd him at first, as being a Sight which he was altogether a Stranger to; so that he stood at a Distance a good while, strangely surpriz'd. at last he came nearer and nearer by Degrees, still observing the Brightness of its Light and marvellous Efficacy in

Consuming every thing it touch'd, and changing it into its own Nature; till at last, his Admiration of it, and that innate Boldness and Fortitude, which God had implanted in his Nature prompted him on, that he ventured to come near it, and stretched out his Hand to take some of it. But when it burnt his Fingers and he found there was no Dealing with it that way, he endeavour'd to take a Stick, which the Fire had not as yet wholly seiz'd upon; so taking hold on that Part which was untouch'd, he easily gain'd his Purpose, and carried it Home to his Lodging (for he had contriv'd for himself a convenient Place) there he kept this Fire and added Fuel to it, admir'd it wonderfully, and tended it Night and Day; at Night especially, because its Light and Heat supply'd the Absence of the Sun; so that he was extremely delighted with it, and reckon'd it the most excellent of all those things which he had about him. And when he observ'd it always mov'd upwards, he persuaded himself that it was one of those Celestial Substances which he saw shining in the Firmament, and he was continually trying of its Power, by throwing things into it, which he perceiv'd operated upon and consum'd sometimes sooner, sometimes slower, according as the Bodies which he put into it were more or less combustible.

Sect. 19. Amongst other things which he put in to try its Strength, he once flung in some Fish which had been thrown ashore by the Water, and as soon as e're he smelt the Steam, it rais'd his Appetite, so that he had a Mind to Taste of them; which he did, and found 'em very agreeable, and from that Time he began to use himself to the Eating of Flesh, and apply'd himself to Fishing and Hunting till he understood those Sports very well: Upon this account he admir'd his Fire more and more, because it help'd him to several Sorts of Provision which he was altogether unacquainted with before.

Sect. 20. And now when his Affection towards it was increas'd to the highest Degree, both upon the

Account

account of its beneficial Effects, and its extraordinary
 Power; he began to think that the Substance
 which was departed from the Heart of his Mother the
 Roe, was, if not the very same with it, yet at least
 of a Nature very much like it. He was confirm'd in
 his Opinion, because he had observ'd in all Animals,
 that as long as they liv'd, they were constantly warm
 without any Intermission, and as constantly cold af-
 ter Death. Besides he found in himself, that there
 was a greater Degree of Heat by much in his Breast,
 near that Place where he had made the Incision in
 the Roe. This made him think that if he could Dis-
 sect any Animal alive, and look into that Ventricle
 which he had found empty when he had dissected his
 Dam the Roe, he might possibly find it out of that
 Substance which inhabited it, and so inform himself
 whether it were of the Substance with the Fire, and
 whether it had any Light or Heat in it or not. In
 order to this he took a wild Beast and ty'd him down,
 so that he could not stir, and dissected him after the
 same manner he had dissected the Roe, till he came to
 the Heart; and essaying the left Ventricle first, and o-
 pening it, he perceiv'd it was full of an Airy Vapour,
 which look'd like a little Mist or white Cloud, and
 putting in his Finger, he found it hotter than he
 could well endure it and immediately the Creature
 Dyed. From whence he assuredly concluded, that it
 was that moist Vapour which communicated Motion
 to that Animal, and that there was accordingly in
 every Animal of what kind soever, something like
 it upon the Departure of which Death follow'd.
 Sect. 2. He had then a great Desire to enquire
 into the other Parts of Animals, to find out their
 Order and Situation, their Quantity and the man-
 ner of their Connexion one with another, and by
 what means of Communication they enjoy the Bene-
 fit of that moist Vapour, so as to live by it. How
 that Vapour is continu'd the Time it remains, from
 whence it has its Supplies, and by what means its
 Heat is preserv'd. The way which he us'd in this
 Enquiry

Enquiry was the Dissection of all Sorts of Animals as well Living as Dead, neither did he leave off to make an accurate Enquiry into them, till at length he arriv'd to the Highest Degree of Knowledge in this Kind which the most learned Naturalists ever attained to.

Sect. 22. And now he apprehended plainly that every particular Animal, tho' it had a great many Limbs, and Variety of Senses and Motions, was nevertheless *One* in respect of that Spirit, whose Original was from one firm Mansion, viz. the Heart, from whence its Influence was diffus'd among all the Members. And that all the Members were subservient to it, or inform'd and supported by it, and that this Spirit made use of those Members, in the same manner as a Soldier do's of his Weapons, or a Huntsman or Fisherman of his Tackling, who makes use of different ways and things, according to the Difference of the Creatures he intends to catch. Now the Soldiers Weapons are some of 'em defensive and offensive, and the Sportsman's too are some for Land, and some for Water; So the Anatomist's Instruments, are some for Fission, others for Fraction, and others for Perforation. And thus tho' the Body was *One*, yet that governing Spirit made use of it several ways according to the respective Uses of each Member, and the several Ends which it propos'd to obtain.

Sect. 23. Thus he perceiv'd that there was all this while but *One* animal Spirit, whose Action when he made use of the Eye, was *Sight*; when of the Ear, *Hearing*; when of the Nose, *Smelling*; when of the Tongue, *Tasting*; when of the Skin and Flesh, *Feeling*. When it employ'd any Limb, then its Operation was *Motion*; and when it made use of the Liver, *Nutrition* and *Concoction*. And that, tho' there were Members fitted to every one of these Uses, yet none of them could perform their respective Offices, without having Correspondence with that Spirit, by means of the Nerves; and that if at any Time it chanc'd that their Passages were either broken off or obstructed

ed, such a Member would be altogether useleſs. Now theſe Nerves derive this Spirit from the Brain, which has it from the Heart (and contains Abundance of Spirit, becauſe it is divided into a great many partitions) and by what means ſoever any Limb is depriv'd of his Spirit, its Action ceaſes and it is like caſt off Tool, not fit for Uſe. And if this Spirit depart wholly from the Body, or is conſum'd or diſſolv'd by any means whatſoever, then the whole Body is depriv'd of Motion all at once, and reduc'd to State of Death.

Sect. 24. Thus far had his Obſervations brought him about the End of the Third Seventh Year of his Age, viz. when he was One and Twenty Years Old, in which Time, he had made Abundance of pretty Contrivances. He made himſelf both Cloaths and ſhoes of the Skins of ſuch wild Beaſts as he had diſſected. His thread was made of Hair, and of the bark of the Stalks of Althæa, Mallows or any other Plants, which afforded ſuch Strings as were fit for that Purpoſe. He learn'd the making of theſe Threads from the Uſe which he had made of the Ruſhes before. He made Awls of ſharp Thorns, and Splinters of ſharpned with Flints. He learn'd the Art of building, from the Obſervations he made upon the wallows Neſts. He builds himſelf a Store-Houſe and Pantry, to lay up the Remainder of his Proviſion; and made a Door to it of Canes twiſted together, to prevent any Beaſts getting in, during his Abſence. He took Birds of Prey and brought them up for ſawking; and kept tame Poultry for their Eggs and chickens. He took the Tips of the Buffalo's Horns and faſtned them upon the ſtrongeſt Canes he could get, and Staves of the Tree *Alzan* and others; and ſo, partly by the Help of the Fire, and partly of ſharp grind'd Stones, he ſo fitted them that they ſerv'd him ſtead of ſo many Spears. He made him a Shield of ſkins folded together. All this Pains he took to furniſh himſelf with artificial Weapons, becauſe he found himſelf deſtitute of Natural ones.

Sect.

Sect. 25. Now when he perceiv'd that his Ham supplied all these Defects very well, and that none of all the various Kinds of wild Beasts durst stand against him; but ran away from him, and were too nimble for him. He began to contrive how to be even with them, and thought there would be no way so proper as to chuse out some of the Strongest and swiftest Beasts of the Island, and bring 'em up tame, and feed them with proper Food, till they would let him back them and then he might pursue the other Kinds of wild Beasts. There were in that Island both wild Horses and Asses; he chose of both Sorts, such as seem'd fittest for his Purpose, and by Exercise he made them so gentle and tractable that he was complete Master of his Wishes. And when he had made out of the Skins of Beasts such things as serv'd him competently well, in the Room of Bridles and Saddles, he could very easily then overtake such Beasts, as he could scarce ever have been able to have catch'd any other manner of Way. He made all these Discoveries while he was employ'd in the Study of Anatomy, and the Searching out of the Properties, peculiar to each Part, and the Difference between them; and all this about that time I speak of, *viz.* of the Age of 21 Years.

Sect. 26. He then proceeded further to examin the Nature of Bodies in this sublunary World, *viz.* The different Kinds of Animals, Plants, and Minerals and several Sorts of Stones, Earth, Water, Exhalations, Ice, Snow, Hail, Smoak, Hoar-Frost, Flame, and Heat. In which he observ'd different Qualities, and different Actions, and that their Motions agreed in some Respects, and differ'd in others; and considering these things with great Application, he perceiv'd that their Qualities also agreed in some things, and differ'd in others; and that so far as they agreed, they were *One*; but when consider'd with Relation to their Differences, a *great many*: so that when he came to consider the Properties of things by which they were distinguish'd one from another, he found that they multiplied so fast upon him, that 'twas impossible

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ible for him, to comprehend them. Nay, when
consider'd the Difference of his own Limbs, which
perceiv'd were all distinct from one another, by
the Property and Action peculiar to each, it seem-
ed to him that there was a *Plurality* in his own Essence.
And when he look'd upon any one Member it self, he
and that it might be divided into a great many
Parts, from whence he concluded, that there must
be a *Plurality* in his own Essence, and not only
his own, but in every other also.

Sect. 27. Then he enter'd upon another Sort of
speculation of the Second Kind, by which he percei-
ed that tho' the Parts of his Body were many, yet
they were conjoyn'd and compacted together so as to
make one Body, and that what Difference there was
between them consisted only in the Difference of
their Actions, which Diversity proceeded from that
Animal Spirit, the Nature of which he had before
search'd into, and found out. Now he knew that
that Spirit was One in Essence, and was really the Sub-
stance of his Being, and that all the rest of the Mem-
bers serve that Spirit as Instruments, and in this Re-
spect he perceived his own Essence, to be *One*.

Sect. 28. He proceeded from hence to the Consi-
deration of all the Species of Animals, and found
that every Individual of them was *One*. Next he con-
sidered them with regard to their different Species,
as Horses, Asses and all Sorts of Birds ac-
cording to their Kinds, and he perceiv'd that all the
Individuals of every Species were exactly like one an-
other, in the Shape of their Parts, both within and
without, that their Apprehensions, Motions, and In-
tentions were alike, and that those little Differen-
ces which were visible amongst them, were inconside-
rable in Respect of those many things in which they
resembled. From whence he concluded, that the Spirit
which actuated any Species was one and the same,
equally distributed among so many Hearts, as there were
Individuals in that Species, so that if it were possi-
ble for all that Spirit, which is so divided among so
many Hearts, to be collected into one Receptacle, it
would

would be all the same thing, just as if any one quor should be pour'd out into several Dishes and afterwards put all together again in one Vessel; the Liquor would still be the *same*, as well when it is divided, as when it was altogether, only in Respect of that Division it may be said in some Sort to be Multiplied. By this way of Contemplation he perceiv'd that a whole Species was One and the same thing and that the Multiplicity of Individuals in the same Species is like the Multiplicity of Parts in the same Person, which indeed are not *many* [i. e. are not *One*.]

Sect. 29. Then he represented in his Mind, all several Kinds of Animals, and perceiv'd that Sensation, and Nutrition, and the Power of Moving freely where they pleas'd, was common to them all; whose Actions he was assur'd before, were all very proper to the animal Spirit, and that those lesser things which they differ'd (notwithstanding their Agreement in these greater,) were not so proper to that Spirit. From this Consideration he concluded, that it was only One and the same animal Spirit, which actuates all living Creatures whatsoever, tho' there was in it a little Difference, which each Species claim'd as peculiar to it self. For Instance, suppose the same Water be pour'd out into different Vessels, that which is in this Vessel may possibly be something warmer than that which is in another, tho' 'tis the same Water still, and so every Degree of Heat and Cold in the Water in the several Vessels, will represent the specific Difference which there is in Animals: And that Water is all one and the same, so is that animal Spirit *One*, tho' in some Respect there is a Sort of Multiplicity. And so under this Notion he look'd upon the whole Species of living Creatures, to be all *One*.

Sect. 30. Afterwards contemplating the different Species of Plants, as he had done before of Animals, he perceiv'd that the Individuals of every Species were alike, both in their Boughs, Leaves, Flowers, and Fruit.

fruits, and manner of Growing. And comparing them with Animals, he found that there must needs be some one thing which they did all of them partake of, which was the same to them that the animal Spirit was to the living Creatures, and that in Respect of *that* they were all One. Whereupon, taking a View of all the several Kinds of Plants, he concluded that they were all One and the same, by Reason of that Agreement which he found in their Actions, viz. their Nourishment and Growing.

Sect. 31. Then he comprehended in one single Conception, the whole Kinds of Animals and Plants together, and found that they were both alike in their Nutrition and Growing, only the Animals excell'd the Plants in Sensation and Apprehension; and yet he had sometimes observ'd something like it in Plants, viz. That some Flowers do turn themselves towards the Sun, and that the Plants extend their Roots, that way the Nourishment comes, and some other such like things, from whence it appear'd to him that Plants and Animals, were One and the same, in Respect of that *One Thing* which was common to them both; which was indeed more perfect in the one, and more obstructed and restrained in the other; like Water that partly running and partly frozen. so that he concluded that Plants and Animals were all One.

Sect. 32. He next consider'd those Bodies which have neither Sense, Nutrition, nor Growth, such as Stones, Earth, Air, and Flame which he perceiv'd had all of them Three Dimensions, viz. *Length, Breadth and Thickness*, and that their Differences consisted only in this, that some of them were colour'd, others not, some were warm. others cold, and the like. He observed that those Bodies which were warm, grew cold, and on the contrary, that those which were cold grew warm. He saw that Water was rarified into Vapours and Vapours again condensed into Water; and that such things as were burnt, were turn'd into Coals, Ashes, Flame and Smoak, and if in its Ascent it were

intercepted by an Arch of Stone and the like, thickned there and was like other gross, earthly Substances. From whence it appear'd to him that all things were in Reality, *One*, tho' multiplied and diversified in some certain Respects, as the Plants and Animals were.

Sect. 33. Then considering with himself, what that common thing must be, in which the *Sameness* of the Animals and Plants did consist; he saw that it must be some *Body*, like those Bodies, which had a Three fold Dimension, *viz.* Length, Breadth, and Thickness, and that whether it were hot or cold, it was like one of those other Bodies which have neither Sense nor Nutrition, and differ'd from them only in those Operations which arise from the organical Parts of Plants and Animals. And that, in all likelihood, those Operations were not Essential, but deriv'd from something else. So that if those Operations were to be communicated to those other Bodies, they would be like this. Considering it therefore abstractedly, with Regard to its Essence only, as stript of those Operations, which at first Sight seem'd to flow from it, he perceiv'd that it was a *Body*, of the same Kind with those other Bodies; upon which Contemplation it appear'd to him that all Bodies, as well those that had Life, as those that had not, as well those that mov'd, as those that rested in their natural Places, were *One*; only there were some Actions in some of them, which proceeded from their organical Parts; concerning which Actions he could not yet determine whether they were essential, or deriv'd from something without. Thus he continu'd considering nothing but the Nature of Bodies, and by this means he perceiv'd, that whereas at first Sight, *Things* had appear'd to him innumerable and not to be comprehended; *Now*, he discovered the whole Mass and Bulk of Creatures were in Reality only *One*.

Sect. 34. He continu'd in this Opinion a considerable Time. Then he consider'd all Sorts of Bodies, both Animate and Inanimate, which one while seem-

to be On; and another, a great many. And he found that all of them had a Tendency either upward, as Smoak, Flame, and Air, when detain'd under Water; or else downward, as Water, Pieces of Earth, or Parts of Animals and Plants; and that none of these Bodies were free from one or other of these Tendencies, or would ever lye still, unless hinder'd by some other Body and interrupted in their Course; when for Instance a Stone in its fall is stopped by the Solidity and Hardness of the Earth when its plain it would otherwise still continue Descending; so Smoak still continues going upwards, and if it should be intercepted by a solid Arch, it would divide both to the right and to the left, and so soon as it was freed from the Arch, would still continue ascending, and pass through the Air, which is not solid enough to restrain it. So when a leathern bottle is fill'd with Air and stopp'd up close, if you hold it under Water; it will strive to get up, till it returns to its Place of Air, and then it rests, and its Reluctancy and Propensity to ascend, ceases.

Sect. 33. He then enquir'd whether or no he could find any Body that was at any Time destitute of both these Motions, or a Tendency towards them, but he could find none such, among all Bodies which he had about him. The Reason of this Enquiry was, because he was very desirous to know the Nature of Body; as such, abstracted from all manner of Qualities, from whence arises Multiplicity or Diversity of kinds. But when he found this too difficult a Task for him, and he had examin'd those Bodies which had the fewest Qualities, and could find none of them void of one of these two. viz. Heaviness or Lightness; he proceeded to consider the Nature of these two Properties, and to examine whether they did belong to Body *quatenus* Body, or else to some other Quality superadded to Body. Now it seem'd plain to him, that Gravity and Levity, did not belong to Bodies as such; for if so, then no Body could subsist without them both: Whereas on the contrary, we find

find heavy Bodies, which are void of all Lightness and also some light Bodies which are void of all Heaviness. and yet without doubt they both are Bodies in each of which there is something superadded to Corporeity, by which they are distinguish'd one from the other, and that makes the Difference between 'em otherwise they would be both one and the same thing in every Respect. From whence it appear'd plainly that the Essence both of an *heavy*, and *light Body* was compos'd of Two Things; One, which was common to them both, *viz. Corporeity*, the other, by which they are distinguish'd one from the other, *viz. Gravity* in the one, and *Levity* in the other, which were superadded to the Essence of Corporeity.

Sect. 36. In like manner he consider'd other Bodies, both Animate and Inanimate, and found their Essence consisted in *Corporeity*, and in some, one thing or more superadded to it. And thus he attain'd a Notion of the Forms of Bodies, according to their Differences. These were the first Things he found out, belonging to the spiritual World; for these Forms are not the Objects of Sense, but are apprehended by intellectual Speculation. Now among other things of this Kind which he discover'd, it appear'd to him that the *animal Spirit*, which is seal'd in the Heart (as we have mention'd before) must necessarily have some *Quality* superadded to its *Corporeity*, which rendered it capable of these wonderful Actions, different Sensations and Ways of apprehending Things and various Sorts of Motions; and that this *Quality* must be its *Form*, by which it is distinguish'd from other Bodies (which is the same that the Philosophers call the sensitive Soul) and so in Plants, that which was in them the same, that radical Moisture was in Beasts, was something proper to them, which was their *Form*, which the Philosophers call the Vegetative Soul. And that there was also in inanimate things (*viz. all Bodies, besides Plants and Animals, which are in this sublunary World*) something peculiar to them, by the Power of which, every one of these

perform'd such *Actions* as were proper to it; namely, various Sorts of Motion, and different Kinds of sensible Qualities, and that thing was the Form of every one of them, and this is the same which the Philosophers call *Nature*.

Sect. 37. And when by this Contemplation it appear'd to him plainly, that the true Essence of that *Animal Spirit*, which he had been so intent, was compounded of Corporeity, and some other Quality superadded to that Corporeity, and that it had its Corporeity in common with other Bodies; but that this other Quality which was superadded, was peculiar to it self: Immediately he slighted and despised the Notion of Corporeity, and applied himself wholly to that other superadded Quality (which is the same that we call the *Soul*.) the Nature of which he earnestly desired to know. Therefore he fix'd all his Thoughts upon it, and began his Contemplation with considering all Bodies, not as Bodies, but as endu'd with *Forms*, from whence necessarily flow these Properties, by which they are distinguish'd one from another.

Sect. 38. Now by following up this Notion, and comprehending it in his Mind, he perceiv'd that all Bodies had one *Form* in common, from whence one or more Actions did proceed. And that there was some of these, which tho' they agreed with all the rest in that one common Form, had another Form besides superadded to it, from whence some Actions proceeded. And further, that there was another sort, which agreeing with the rest in those two Forms which they had, was still distinguish'd from them by a Third Form, superadded to those other Two, from whence also proceeded some Actions. For Instance, all terrestrial Bodies, as Earth, Stones, Minerals, Plants, Animals, and all other heavy Bodies, do make up one Number, which agree in the same *Form*; from whence flows the Property of *descending* continually, whilst there is nothing to hinder their Descent: And whensoever they are forc'd to move upwards, if they be left to themselves, they immediately, by the Pow'r

er of their *Form*, tend downwards again. Now, some part of this Number, *viz.* Plants and Animals, tho' they do agree with all that Multitude before mentioned, in that *Form*; yet still have another *Form* superadded to it, from whence flow *Nutrition* and *Accretion*. Now the Meaning of *Nutrition* is, when the Body that is nourish'd, substitutes in the room of that which is consum'd, and wasted from it self, something of the like kind, which it draws to it self, and then converts into its own Substance. *Accretion*, or Growing is a Motion according to the three Dimensions, *viz. Length, Breadth, and Thickness*, in a due Proportion. And these two Actions are common to Plants and Animals and do without doubt spring from that *Form* which is common to them both, which is what we call the *vegetative Soul*. Now part of this Multitude *viz.* Animals tho' they have the first and second *Forms* in common with the rest, have still a third *Form* superadded, from which arise Sensation and local Motion. Besides, he perceiv'd that every particular *Species* of Animals, had some Property which distinguish'd it, and made it quite different from the rest, and he knew that this Difference must arise from some *Form* peculiar to that *Species*, which was superadded to the Notion of that *Form* which it had in common with the rest of Animals. And the like he saw happen'd to several kinds of Plants.

Sect. 39. And it was evident to him, that the Essences of those sensible Bodies, which are in this sublunary World had some of them more Qualities superadded to their *Corporeity* and others fewer. Now he knew that the Understanding of the fewer, must needs be more easie to him, than the Understanding of those which were more in Number. And therefore he endeavour'd to get a true Notion of the *Form* of some one thing whose Essence was the most simple and uncompounded. Now he perceiv'd that the Essence of Animals and Plants consisted of a great many Properties, because of the great Variety of their Operations; for which Reason he deferr'd the enquiry

ing into their Forms. As for the Parts of the *Earth*, he saw that some of them were more simple than others, and therefore resolv'd to begin his Enquiry with the most simple of all. So he perceiv'd that *Water* was a thing, whose Essence was not compounded of many Qualities, which appear'd from the Paucity of those Actions which arise from its Form. The same he likewise observ'd in the *Fire*, and *Air*.

Sect. 40. Now he had a Notion before, that all these four might be chang'd one into another; and therefore there must be some one thing which they jointly participated of, and that this thing was Corporeity. Now 'twas necessary, that this one thing which was common to them all, should be altogether free from those *Qualities*, by which these four were distinguish'd one from the other; and be neither *heavy* nor *light*; *hot* nor *cold*; *moist* nor *dry*; because none of these Qualities were common to all Bodies, and therefore could not appertain to *Body* as such. And that if it were possible to find any such Body, in which there was no other Form superadded to *Corporeity*, it would have none of these Qualities, nor indeed any other but what were common to all Bodies, with what Form soever endu'd. He consider'd therefore with himself, to see if he could find any one Adjunct or Property which was common to all Bodies, both animate and inanimate; but he found nothing of that Nature but only the Notion of *Extension*, and that he perceiv'd was common to all Bodies. *viz.* That they had all of them *Length*, *Breadth*, and *Thicknes*. Whence he gather'd, that this Property belong'd to *Body*, as *Body*. However, his Sense could not represent to him any Body existent in Nature which had this only Adjunct, and was void of all other Forms: For he saw that every one of them had some other Quality superadded to the said *Extension*.

Sect. 41. Then he consider'd further, whether this Three-fold *Extension* was the very Essence of *Body* or not; and quickly found, that besides this *Extension*, there was another, in which this *Extension* did exist, and

and that this Extension could not subsist by it self as also the Body which was extended, could not subsist by it self without Extension. This he experimented in some of those sensible Bodies which are endued with Forms; for Example, in Clay: Which he perceiv'd, when moulded into any Figure, (Spherical suppose) had in it a certain Proportion, Length, Breadth, and Thickness. But then if you took that very same Ball, and reduc'd it into a Cubical or Oval Figure, the Dimensions were chang'd, and did not retain the same Proportion which they had before and yet the Clay still remain'd the same, without any Change, only that it was necessary for it to be extended into Length, Breadth and Thickness, in some Proportion or other, and not to be depriv'd of its Dimensions: Yet it was plain to him from the successive Alterations of them in the same Body, that they were distinct from the Clay it self; as also, that because the Clay could not be altogether without them, it appear'd to him that it belong'd to its Essence. And thus from this Experiment it appeared to him, that Body consider'd as Body, was compounded of two Properties: The one of which represents the *Clay*, of which the Sphere was made; The other, the *Threefold Expression* of it, when form'd into a Sphere, Cube, or what other Figure soever. Nor was it possible to conceive *Body*, but as consisting of these two Properties, neither of which could subsist without the other. But that one (namely, that of Extension) which was liable to Change, and could successively put on different Figures, did represent the Form in all those Bodies which had Forms. And that other which still abode in the same State, (which was the *Clay* in our last Instance) did represent *Corporeity*, which is in all Bodies, of what Form soever. Now that which we call *Clay* in the foregoing Instance, is what the Philosophers call *Materia prima*. [the first Matter] and *υλη*, which is wholly destitute of all manner of Forms.

Sect. 42. When his Contemplation had proceeded thus far, and he was got to some distance from sensible Objects, and was now just upon the Confines of the intellectual World, he diffident, and inclin'd rather to the sensible World, which he was more used to. Therefore he retir'd from the Consideration of abstracted *Body*, (since he found that his Senses could by no means reach it, neither could he comprehend it) and applied himself to the Consideration of the most simple sensible Bodies he could find, which were those four, about which he had been exercis'd. And first of all he consider'd the *Water*, which he found, if let alone in that Condition which its Form requir'd, had these two things in it, viz. Sensible Cold, and a Propension to move downwards: But if heated by the Fire or Sun, its Coldness was remov'd, but its Propension to move downwards still remain'd: But afterwards, when it came to be more vehemently heated, it lost its Tendency downwards, and mounted upwards; and so it was wholly depriv'd of both these Properties which us'd constantly to proceed from it, and from its Form: Nor did he know any thing more of its Form, but only that these two Actions proceeded from thence; and when these two ceas'd, the Nature of the Form was alter'd, and the watry Form was remov'd from that Body, since their appeared in it Actions, which must needs owe their Origine to another Form. Therefore it must have received another Form which had not been there before, from which arose those Actions, which never us'd to appear in it whilst it had the other Form.

Sect. 43. Now he knew that every thing that was produc'd anew, must needs have some Producer. And from this Contemplation, there arose in his Mind a sort of Impression of the Maker of that Form, tho' his Notion of him as yet was general and indistinct. Then he paus'd on the examining of these Forms which he knew before, one by one, and found that they were produc'd anew, and that they must of Necessity be beholden to some efficient Cause. Then he con-

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sider'd the Essences of Forms, and found that they were nothing else, but only a Disposition of *Body* to produce such or such Actions. For instance *Water* when very much heated, is dispos'd to rise upwards and that Disposition is its Form. For there is nothing present in this Motion, but *Body*, and some things which are observ'd to arise from it, which were not in it before (such as Qualities and Motions) and the Efficients which produce them. Now the Fitness of *Body* for one Motion rather than another, is its *Disposition* and *Form*. The same he concluded of all other Forms, and it appear'd to him, that those Actions which arose from them, were not in Reality owing to them, but to the efficient Cause, who made use of these Forms to produce those Actions, which are attributed to them [i. e. the Forms.] Which Notion of his is exactly the same with what God's Apostle [*Mahomet*] says; *I am his Hearing, by which he hears and his Seeing, by which he sees.* And in the *Alcoran*; *You did not kill them but God kill'd them; when thou throwest the Darts, it was not thou that throwest them but God.*

Sect. 44. Now, when he had attain'd thus far, so as to have a general and indistinct Notion of this Agent, he had a most earnest Desire to know him distinctly. And because he had not as yet withdrawn himself from the sensible World, he began to look for this *voluntary Agent* among sensible Things; nor did he as yet know, whether it was one Agent or many. Therefore he enquir'd strictly into all such Bodies as he had about him, viz. Those which he had been employ'd about all along, and he found that they were all liable to *Generation* and *Corruption*: And if there were any which did not suffer a total Corruption, yet they were liable to a partial one, as *Water* and *Earth*, the Parts of which are consum'd by *Fire*. Likewise he perceiv'd, that the *Air* was by extremity of Cold chang'd into *Snow*, and then again into *Water*; and among all the rest of the Bodies which he was conversant with, he could find none which had not its Existence anew, and requir'd some

mentary Agent to give it a Being. Upon which account he laid them all aside, and transferr'd his Thoughts to the Consideration of the Heavenly Bodies. And thus far he reach'd in his Contemplations, about the end of the fourth Septenary of his Age, viz. when he was Eight and Twenty Years Old.

Sect. 45. Now he knew very well, that the Heavens, and all the Luminaries in them, were Bodies; because they were all extended according to the three Dimensions, Length, Breadth and Thickness; without any Exception; and that every thing that was so extended, was Body; *ergo*, they were all Bodies. Then he consider'd next, whether they were extended infinitely, as to stretch themselves to an endless Length, Breadth and Thickness; or, whether they were circumscrib'd by any Limits, and terminated by some certain Bounds, beyond which there could be no Extension. But here he stopp'd a while, as in a kind of Amazement.

Sect. 46. At last, by the Strength of his Apprehension, and Sagacity of his Understanding, he perceiv'd that the Notion of infinite Body was absurd and impossible, and a Notion wholly unintelligible. He confirm'd himself in this Judgment of his, by a great many Arguments which occur'd to him, when he thus argued with himself. 'That this heavenly Body is terminated on this side which is next to me, is evident to my sight. And that it cannot be infinitely extended on that opposite Side, which rais'd this Scruple in me, I prove thus. Suppose two Lines drawn from the-Extremity of this Heavenly Body, on that terminated Side which is next to me, which Lines should be produc'd quite through this Body, *in infinitum*, according to the Extension of the Body; then suppose a long Part of one of these Lines cut off at this End which is next to me; then take the Remainder of what was cut off, and draw down that End of it where it was cut off, and lay it even with the End of the other Line, from which there was nothing cut off; and let that Line which was shortned,

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' lye parallel with the other; then suppose the
 ' through this Body, till you come to that Side which
 ' we suppose to be infinite: Either you will find both
 ' these Lines infinitely extended, and then one
 ' them cannot be shorter than the other, but that
 ' which had a Part of it cut off, will be as long
 ' that which was not, which is absurd: Or else that
 ' Line which was cut will not be so long as that other
 ' and consequently finite: Therefore if you add that
 ' Part to it which was cut off from it at first, which
 ' was finite, the whole will be finite; and then it
 ' will be no longer or shorter than that Line which
 ' had nothing cut off from it, therefore equal to it.
 ' But this is finite, therefore the other is finite. Therefore
 ' fore the Body in which such Lines are drawn is finite,
 ' nite, and all Bodies in which such Lines may be
 ' drawn, are finite: But such Lines may be drawn in
 ' all Bodies. Therefore if we suppose an infinite
 ' Body, we suppose an Absurdity and Impossibility.

Sect. 47. When by the singular Strength of his
 Genius, (which he exerted in the finding out such a
 Demonstration) he had satisfi'd himself that the Body
 of Heaven was finite; he desired, in the next Place
 to know what Figure it was of, and how it was limited
 by the circumambient Superficies. And first he
 observ'd the Sun, Moon and Stars, and saw that they
 all rose in the East, and set in the West; and that the
 which went right over his Head describ'd a great Circle,
 but those at a Distance from the vertical Point, either
 Northward or Southward, describ'd a lesser Circle.
 So that the least Circles which were describ'd
 by any of the Stars, were those two which were
 round the two Poles, the one North the other South,
 the last of which is the Circle of *Sohail* or *Cynosurus*;
 the first, the Circle of those two Stars which are
 called in *Arabic* *Alperkadani*. Now because he liv'd
 under the Equinoctial Line, all those Circles did cut
 the Horizon at right Angles, and both North and South
 were alike to him, and he could see both the Pole-Stars:
 He observ'd, that if a Star arose

at any Time in a great Circle, and another Star at the same Time in a lesser Circle, yet nevertheless, as they rose together, so they set together: and he observ'd it of all the Stars, and at all Times. From whence he concluded, that the Heaven was of a spherical Figure; in which Opinion he was confirm'd, by observing the Return of the Sun, Moon and Stars to the East, after their Setting; and also, because they always appear'd to him of the same Bigness, both when they rose, and when they were in the midst of Heaven, and at the time of their Setting; whereas, if their Motions had not been Circular, they must have been nearer to Sight, at sometimes than others; and consequently their Dimensions would have appear'd proportionably greater or lesser; but since there was no such Appearance, he concluded that their Motions were Circular. Then he consider'd the Motion of the Moon and the Planets from West to East, till at last he understood a great Part of Astronomy. Besides, he apprehended that their Motions were in different Spheres, all which were comprehended in another which was above them all, and which turn'd about all the rest in the Space of a Day and a Night. But it were too tedious to explain particularly how he advanc'd in this Science; besides, 'tis taught in other Books; and what we have already said, is as much as is requisite for our present Purpose.

SECT. 48. When he had attain'd to this Degree of Knowledge, he found that the whole Orb of the Heavens, and whatsoever was contain'd in it, was as one Thing compacted and join'd together; and that all those Bodies which he us'd to consider before, as Earth, Water, Air, Plants, Animals and the like, were all of them so contain'd in it, as never to go out of its Bounds: And that the whole was like One Animal, in which the Luminaries represented the Senses; The Spheres so join'd and compacted together, answered to the Limbs; and the sublunary World, to the Belly, in which the Excrements and Humors are con-

tain'd, and which oftentimes breeds Animals, as the Greater World.

SECT. 49. Now when it appear'd to him, that the whole World was only one Substance, depending upon a voluntary Agent, and he had united all the Parts of it, by the same way of Thinking which he had before made Use of in considering the sublunary World; he propos'd to his Consideration the World in general, and debated with himself, whether it did exist in *Time*, after it had been; and came to be, out of Nothing; or whether it had been from Eternity, without any Privation preceding it. Concerning this Matter, he had very many and great Doubts; so that neither of these two Opinions did prevail over the other. For when he propos'd to himself the Belief of its Eternity, there arose a great many Objections in his Mind; because he thought that the Notion of Infinite Existence was press'd with no less Difficulties, than that of Infinite Extension: And that such a Being as was not free from Accidents produc'd anew, must also it self be produc'd anew, because it cannot be said to be more antient than those Accidents: And that which cannot exist before Accidents produc'd in *Time*, must needs it self be produc'd in *Time*. Then on the other hand, when he propos'd to himself the Belief of its being produc'd anew, other Objections occur'd to him; for he perceiv'd that it was impossible to conceive any Notion of its being produc'd anew, unless it was suppos'd that there was a *Time* before it; whereas *Time* was one of those things which belong'd to the World, and was inseparable from it; and therefore the World could not be suppos'd to be later than *Time*. Then he consider'd, that a Thing created must needs have a Creator: And if so, Why did this Creator make the World now, and not as well before? Was it because of any new Chance which happen'd to him? That could not be; for there was nothing existent besides himself. Was it then upon the Account of any Change in his own Nature? But what should

cause

ause that Change? Thus he continued for several years, arguing *pro* and *con* about this Matter; and a great many Arguments offer'd themselves on both sides, so that neither of these two Opinions in his Judgment over-balance'd the other.

Sect. 50. This put him to a great deal of Trouble, which made him begin to consider with himself, what were the Consequences which did follow from each of these Opinions. and that perhaps they might be both alike. And he perceiv'd, that if he held that the World was created in Time. and existed after a total Privation, it would necessarily follow from thence, that it could not exist of itself, without the Help of some Agent to produce it. And that this Agent must needs be such an one as cannot be apprehended by our Senses; for if he should be the Object of Sense, he must be *Body*, and if *Body*, then a Part of the World, and consequently a created Being; such an one, as would have stood in need of some other Cause to create him: and if that Second Creator was *Body*, he would depend upon a Third, and that Third upon a Fourth, and so *ad infinitum*, which is absurd. Since therefore the World stands in need of an incorporeal Creator: And since the Creator thereof is really incorporeal, 'tis impossible for us to apprehend him by any of our Senses; for we perceive nothing by the Help of them but *Body*, or such Accidents as adhere to *Bodies*: And because he cannot be perceiv'd by the Senses, it is impossible he should be apprehended by the Imagination; for the Imagination does only represent to us the Forms of things in their Absence, which we have before learn'd by our Senses. And since he is not *Body*, we must not attribute to him any of the Properties of *Body*; the first of which is Extension, from which he is free, as also from all those Properties of Bodies which flow from it. And seeing that he is the Maker of the World, doubtless he has the Sovereign Command over it. *Shall not he know it, that created it? He is wise, Omniscient!*

Sect. 51. On the other Side, he saw that if he held

the Eternity of the World, and that it always was as it now is, without any Privation before it; then it would follow, that its Motion must be Eternal too; because there could be no Rest before it, from whence it might commence its Motion. Now all Motion necessarily requires a Mover; and this Mover must be either a Power diffus'd through the Body mov'd, or else through some other Body without it, or else a certain Power, not diffus'd or dispersed through any Body at all. Now every Power which passeth, or is diffus'd, through any Body, is divided or doubled. For Instance; The Gravity in a Stone by which it tends downwards, if you divide the Stone into two Parts, is divided into two Parts also; and if you add to it another like it, the Gravity is doubled. And if it were possible to add Stones *in infinitum* the Gravity would increase *in infinitum* too. And if it were possible, that that Stone should grow still bigger till it reach'd to an infinite Extension, the Weight would increase also in the same Proportion; and if on the other Side, a Stone should grow to a certain Size, and stop there, the Gravity would also increase to such a Pitch, and no farther. Now it is demonstrated; that all Body must necessarily be finite; and consequently, that Power which is in Body is finite too. If therefore we can find any Power, which produces an infinite Effect, 'tis plain that it is not in Body. Now we find, that the Heaven is mov'd about with a perpetual Motion, without any Cessation. Therefore if we affirm the Eternity of the World, it necessarily follows that the Power which moves it, is not in its own Body, nor in the other exterior Body; but proceeds from something altogether abstracted from Body, and which cannot be described by corporeal Adjuncts or Properties. Now he had learned from his first Contemplation of the sublunary World, that the true Essence of Body consisted in its *Form*, which is its Disposition to several Sorts of Motion; but that Part of its Essence which consisted in *Matter* was very mean, and scarce possible to be conceived; therefore

Therefore the Existence of the whole World consists in its Disposition to be mov'd by this Mover, who is free from Matter, and the Properties of Body; abstracted from every thing which we can either perceive by our Senses, or reach by our Imagination. And since he is the efficient Cause of the Motions of the Heavens, in which (notwithstanding their several Kinds) there is no Difference, no Confusion, no Cessation; without doubt he has a Power over it, and a perfect Knowledge of it.

Sect. 52. Thus his Contemplation this Way, brought him to the same Conclusion it did the other Way. So that doubting concerning the Eternity of the World, and its Existence *de novo*, did him no Harm at all. For it was plain to him both ways, that there was a Being, which was not Body, nor join'd to Body, nor separated from it; nor within it, nor without it, because Conjunction and Separation, and being within any thing, or without it, are all Properties of Body, from which that Being is altogether abstracted. And because all Bodies stand in need of a Form to be added to their Matter, as not being able to subsist without it, nor exist really; and the Form itself cannot exist, but by this voluntary Agent, it appeared to him that all things ow'd their Existence to this Agent; and that none of them could subsist, but through him: and consequently, that he was the Cause, and they the Effects, (whether they were newly created after a Privation, or whether they had no Beginning, in Respect of him, 'twas all one) and Creatures, whose Existence depended upon that Being; and that without his Continuance they could not continue, nor exist without his Existing, nor have been eternal without his being Eternal; but that he was essentially independent of them, and free from them. And how should it be otherwise, when it is demonstrated, that his Power and Might are infinite, and that all Bodies, and whatsoever belongs to them are finite? consequently, that the whole World, and whatsoever was in it, the Heavens, the Earth, the Stars,

and whatsoever was between them, above them, or beneath them, was all his Work and Creation, and posterior to him in Nature, if not in Time. As, if you take any Body whatsoever in your Hand, and then move your Hand, the Body will without doubt follow the Motion of your Hand, with such a Motion as shall be posterior to it in Nature, tho' not in Time, because they both began together: So all this World is caus'd and created by this Agent out of Time, *Whose Command is, when he would have anything done, BE, and it is.*

Sect. 53. And when he perceiv'd that all things which did exist were his Workmanship, he look'd 'em over again, considering attentively the Power of the Efficient, and admiring the Wonderfulness of the Workmanship, and such accurate Wisdom, and subtil Knowledge. And there appear'd to him in the most minute Creatures (much more in the greater) such Footsteps of Wisdom and Wonders of the Work of Creation, that he was swallow'd up with Admiration, and fully assur'd that these things could not proceed from any other, than a voluntary Agent of infinite Perfection. nay, that was above all Perfection; such an one, to whom the Weight of the least Atom was not unknown, whether in Heaven or Earth; no, nor any other thing, whether lesser or greater than it.

Sect. 54. Then he consider'd all the kinds of Animals and how this Agent had given such a Fabrick of Body to every one of them, and then taught 'em how to use it. For if he had not directed them to apply those Limbs which he had given them, to those respective Uses for which they were design'd, they would have been so far from being of any Service that they would rather have been a Burden. From whence he knew, that the Creator of the World was supereminently Bountiful, and exceedingly Gracious. And then when he perceiv'd among the Creatures, any that had Beauty, Perfection, Strength, or Excellency of any Kind whatever, he consider'd with himself, and knew that it all flow'd from that voluntary Agent

ent, (whose Name be praised) and from his Essence and Operation. And he knew, that what the Agent had in his own Nature, was greater than that, [which he saw in the Creatures,] more perfect and complete, more beautiful and glorious, and more lasting; and that there was no Proportion between the one and the other. Neither did he cease to prosecute this Search, till he had run through all the Attributes of Perfection, and found that they were all in this Agent, and all flow'd from him; and that he was most worthy to have them all ascrib'd to him, above all the Creatures which were describ'd by them.

Sect. 55. In like manner he enquir'd into all the Attributes of Imperfection, and perceiv'd that the Maker of the World was free from them all: And how was it possible for him to be otherwise, since the Notion of Imperfection is nothing but mere Privation; or what depends upon it? And how can he any way partake of Privation, who is very Essence, and cannot but exist; who gives Being to every thing that exists, and besides whom there is no Existence? But HE is the Being, HE is the Absoluteness, HE the Beauty, HE the Glory, HE the Power, HE the Knowledge, † HE is HE, and besides Him all things are subject to Perishing.

Sect. 56. Thus far his Knowledge had brought him towards the End of the Fifth Septenary from his Birth. viz. when he was 35 Years Old. And the Consideration of this supreme Agent was then so rooted in his Heart, that it diverted him from thinking upon any thing else: and he so far forgot the Consideration of the Creatures, and the Enquiring into their Natures, that as soon as ever he cast his Eyes upon any thing of what kind soever, he immediately perceiv'd in it the Footsteps of this Agent; and in an Instant his Thoughts were taken off from the Creature, and transferr'd to the Creator. So that he was inflam'd with the Desire of him, and his Heart was altogether withdrawn from Thinking upon this inferior World, which contains the Objects of Sense, and

† Alcoran, Chap. Alkefas.

and wholly taken up with the Contemplation of the upper intellectual World.

Sect. 57. Having now attain'd to the Knowledge of this supreme Being, of permanent Existence, which has no Cause of his own Existence, but is the Cause why all things else exist; he was desirous to know by what Means he had attain'd this Knowledge, and by which of his Faculties he had apprehended this Being. And first he examin'd all his Senses, viz. his Hearing, Sight, Smelling, Tasting and Feeling, and perceived that all these apprehended nothing but Body, or what was in Body. For the Hearing apprehended nothing but Sounds, and these came from the Undulation of the Air, when Bodies are struck one against another. The Sight apprehends Colours. The Smelling, Odours. The Taste, Savours. And the Touch the Temperatures and Dispositions of Bodies, such as Hardness, Softness, Roughness and Smoothness. Nor does the Imagination apprehend any thing, but as it has Length, Breadth and Thickness. Now all these things which are thus apprehended, are the Adjuncts of Bodies; nor can these Senses apprehend any thing else, because they are Faculties diffus'd through Bodies, and divided according to the Division of Bodies, and for that Reason cannot apprehend any thing else but divisible Body. For since this Faculty is diffus'd through the visible Body, 'tis impossible, but that when it apprehends any thing whatsoever, that thing so apprehended, must be divided as the Faculty is divided. For which Reason, no Faculty which is seated in Body, can apprehend any thing but what is Body, or in it. Now we have already demonstrated, that this necessarily existent Being is free in every Respect from all Properties of Body; and consequently not to be apprehended, but by something which is neither Body, nor any Faculty inherent in Body, nor has any manner of Dependance upon it, nor is either within it, or without it, nor join'd to it, nor separated from it. From whence it appear'd to him, that he had apprehended this Being by that which was his

Essence

essence, and gain'd a certain Knowledge of him. And
 from hence he concluded, that this Essence was incor-
 poreal, and free from all the Properties of Body.
 and that all his external Part which he saw, was not
 in Reality his Essence; by that his true Essence was
 that, by which he apprehended that absolute Being
 of necessary Existence.

Sect. 58. Having thus learn'd, that this Essence
 was not that corporeal Mass which he perceiv'd with
 his Senses, and was cloath'd with his Skin, he began
 to entertain mean Thoughts of his Body, and set
 himself to contemplate that noble Being, by which
 he had reach'd the Knowledge of that superexcellent,
 and necessarily existent Being; and began to consi-
 der with himself, by means of that noble Essence of
 his, whether this noble Essence of his could possibly
 be dissolv'd, or dye, or be annihilated; or whether
 it were of perpetual Duration. Now he knew that
 Corruption and Dissolution were Properties of Bo-
 dy, and consisted in the putting of one Form and
 putting on another. As for Instance: when Water
 is chang'd into Air, and Air into Water; or when
 Plants are turn'd into Earth or Ashes, and Earth a-
 gain into Plants; (for this is the true Notion of
 Corruption.) But an incorporeal Being, which has
 no Dependence upon Body, but is altogether free
 from the Accidents proper to Body, cannot be sup-
 posed to be liable to Corruption.

Sect. 59. Having thus secur'd himself in this Be-
 lief, that his *real Essence* could not be dissolv'd, he had
 in mind to know what Condition it should be in,
 when he had laid aside the Body, and was separated
 from it; which he persuaded himself would not be,
 till the Body ceas'd to continue a fit Instrument for
 its Use. Therefore he consider'd all his apprehensive
 Faculties, and perceiv'd that every one of them did
 sometimes apprehend *potentially*, and sometimes *actually*;
 as the Eye when it is shut, or turn'd away from the
 Object, sees *potentially*. (For the Meaning of Appre-
 hending *potentially* is, when it does not apprehend *now*,
 yet

yet can do it for the Time to come.) And when the Eye is open, and turn'd toward the Object, it sees *actually* (for that is call'd actual, which is present,) and so every one of these Faculties is sometimes in *Power*, and sometimes in *Act*: And if any of them did never actually apprehend its proper Object, so long as it remains in Power, it has no Desire to any particular Object; because it knows nothing of any, (as a Man that is born blind.) But if it did ever actually apprehend, and then be reduc'd to the Power only: so long as it remains in that Condition, it will desire to apprehend in Act; because it has been acquainted with the Object, and is intent upon it, and lingers after it; as a Man, who could once see, and after is blind, continually desires visible Objects. And according as the Object which he has seen, is more perfect, and glorious, and beautiful, his Desire towards it is proportionably increas'd, and his Grief for the Loss of it so much the greater. Hence it is that the Grief of him who is depriv'd of that Sight he once had, is greater than his who is depriv'd of Smelling; because the Objects of Sight are more perfect and beautiful than those of Smelling. And if there be any thing of boundless Perfection, infinite Beauty, Glory and Splendor, that is above all Splendor and Beauty; Brightness, or Comeliness, but flows from it. Then certainly he that shall be depriv'd of the Sight and Knowledge of that Thing, after he has once been acquainted with it, must necessarily, so long as he continues in that State, suffer inexpressible Anguish; as on the contrary, he that continually has it present to him, must needs enjoy uninterrupted Delight, perpetual Felicity, and infinite Joy and Gladness.

Sect. 60. Now it had been already made plain to him, that all the Attributes of Perfection belonged to that Being which did necessarily self-exist, and that he was far from all manner of Imperfection. He was certain withal, that the Faculty by which he attain'd to the Apprehension of this Being, was not like to Bodies, nor subject to Corruption, as they

are

re. And from hence it appear'd to him, that whoever had such an Essence as was capable of apprehending this *noble Being*, must, when he put off the Body at the Time of his Death, have been formerly, during his Conversation in the Body, first, either one who was not acquainted with this necessarily self-existent Essence, nor ever was join'd to him, nor ever heard any thing of him; and so would, at the separating with the Body, never desire to be join'd to him, nor to be concern'd at the want of him. Because all the corporeal Faculties cease when the Body dies, nor do they any longer desire or linger after their proper Objects; nor are in any Trouble or Pain for their absence; which is the Condition of all Brutes, of what Shape soever they are.) Or else, secondly, such one, who while he continu'd in the Body, did converse with this Being, and had a Sense of his Perfection, Greatness, Dominion, and Power; but afterwards declin'd from him, and follow'd his vicious inclinations, till at length Death overtook him whilst in this State; he shall be depriv'd of that Vision, and yet be afflicted with the Desire of Enjoying it, and so remain in lasting Punishment and inexorable Torture; whether he be to be deliver'd from his Misery after a long time, and enjoy that Vision which he so earnestly desires; or, everlastingly to abide in the same Torments, according as he was fitted and dispos'd for either of these two, during his continuance in the Body. Or lastly, were such an one, who convers'd with this necessarily self-existent Being, and apply'd himself to it, with the utmost of his Ability, and has all his Thoughts continually intent upon his Glory, Beauty, and Splendor, and never turns from him, nor forsakes him, till Death releases him in the Act of Contemplation and Intuition: Such a Man as this shall, when separated from the Body, remain in everlasting Pleasure, and Delight, and Joy and Gladness, by reason of the uninterrupted Vision of that self-existent Being, and its entire freedom from all Impurity and Mixture; and because
all

all those sensible Things shall be remov'd from him which are the proper Objects of the corporeal Faculties, and which, in regard of his present State, are no better than Torments, Evils and Hindrances.

Sect. 61. Being thus satisfied, that the Perfection and Happiness of his own Being consisted in the actually beholding that necessarily self-existent Being perpetually, so as not to be diverted from it so much as the twinkling of an Eye, that Death might find him actually employ'd in that Vision, and so his Pleasure might be continu'd, without being interrupted by any Pain; (which *Ab-Fonaid* a Doctor, and *Imaum* of the Sect of the *Sophians*, alluded to; when at the Point of Death, he said to his Friends about him, *This is the Time, when Men ought to glorify G O D, and be instant in their Prayers,*) he began to consider with himself, by what Means this Vision might actually be continu'd, without Interruption. So he was very intent for a Time upon that *Being*; but he could not stay there long, before some sensible Object or other would present itself, either the Voice of some wild Beast would reach his Ears, or some Phantasy affected his Imagination; or he was touch'd with some Pain in some Part or other; or he was hungry, or dry, or too cold, or too hot, or was forc'd to rise to ease Nature. So that his Contemplation was interrupted, and he remov'd from that State of Mind: And then he could not, without a great deal of Difficulty, recover himself to that State he was in before; and he was afraid that Death should overtake him at such a Time, when his Thoughts were diverted from the Vision, and he should fall into everlasting Misery, and the Pain of Separation.

Sect. 62. This put him into a great deal of Anxiety, and when he could find no Remedy, he began to consider all the several Sorts of Animals, and observe their Actions, and what they were employ'd about; in Hopes of finding some of them that might possibly have a Notion of this Being, and endeavour after him; that so he might learn of them what

way to be sav'd. But he was altogether disappointed in his Search; for he found that they were all wholly taken up in getting their Provision, and satisfying their Desires of Eating, and Drinking, and Copulation, and chusing the shady Places in hot Weather, and the sunny ones in cold: And that all their life-time, both Day and Night, till they died, was spent after this Manner, without any Variation, or minding any thing else at any Time. From whence it appear'd to him, that they knew nothing of this Being, nor had any desire towards it, nor became acquainted with it by any Means whatsoever; and that they all went into a State of Privation, or something very near a-kin to it. Having pass'd this Judgment upon the Animals, he knew that it was much more reasonable to conclude so of Vegetables, which had but few of those Apprehensions which the Animals had; and if that whose Apprehension was more perfect did not attain to this Knowledge, much less could it be expected from that whose Apprehension was less perfect; especially when he saw that all the Actions of Plants reach'd no farther than Nutrition and Generation.

Sect. 63. He next consider'd the Stars and Spheres, and saw, that they had all regular Motions, and went round in due Order; and that they were pellucid and shining, and remote from any approach to Change or Dissolution: which made him have a strong Suspicion, that they had *Essences* distinct from their *Bodies*, which were acquainted with this *necessarily self-existent Essence*. And that these understanding Essences, were like his understanding Essence. And why might it not be suppos'd that they might have incorporeal Essences, when he himself had, notwithstanding his Weakness and extreme Want of sensible Things? That he consisted of a corruptible Body, and yet nevertheless, all these Defects did not hinder him from having an incorporeal incorruptible Essence: From whence he concluded, that the celestial Bodies were much more likely to have it; and he perceiv'd that they

they had a Knowledge of the *necessarily self-existent Being*, and did actually behold it at all Times; because they were not all incumbred with those Hindrances, arising from the Intervention of sensible Things, which debarr'd him from enjoying the *Vision*, without Interruption.

Sect. 64. Then he began to consider with himself, what should be the reason why he alone, above all the rest of living Creatures, should be endu'd with such an Essence, as made him like the heavenly Bodies. Now he understood before the Nature of the Elements, and how one of them us'd to be chang'd into another, and that there was nothing upon the Face of the Earth, which always remain'd in the same Form, but that Generation and Corruption follow'd one another perpetually in a mutual Succession; and that the greatest Part of these Bodies were mixed and compounded of contrary Things, and were for that Reason the more dispos'd to Dissolution: And that there could not be found among them all, any thing pure and free from Mixture, but that such Bodies as came nearest to it, and had least Mixture, as Gold and Jacinth are of longest Duration, and less subject to Dissolution; and that the heavenly Bodies were most simple and pure, and for that Reason more free from Dissolution, and not subject to a Succession of Forms. And here it appear'd to him, that the real Essence of those Bodies, which are in this sublunary World, consisted in some, of one simple Notion added to Corporeity, as the Four Elements; in others of more as Animals and Plants. And that those, whose Essence consisted of the fewest Forms, had fewest Actions, and were farther distant from Life. And that if there were any Body to be found, that was destitute of all Form, it was impossible that it should live, but was next to nothing at all; also that those things, which were endu'd with most Forms, had the most Operations, and had more ready and easie Entrance to the State of Life. And if this Form were so dispos'd, that there were no way of separating it from the Matter to which it properly belong'd, then the

Life

Life of it, would be manifest, permanent and vigorous to the utmost Degree. But on the contrary, whatsoever Body was altogether destitute of a Form, was *υλη*, Matter without Life, and near a-kin to nothing. And that the Four Elements subsisted with one single Form only, and are of the first Rank of Beings in the sublunary World, out of which, other things endu'd with more Forms are compounded: And that the Life of these Elements is very weak, both because they have no Variety of Motion, but always tend the same way; and because every one of them has an Adversary which manifestly opposes the Tendency of its Nature, and endeavours to deprive it of its Form; and therefore its Essence is of short Continuance, and its Life weak: But that Plants had a stronger Life, and Animals a Life more manifest than the Plants. The Reason of which is, because that whenever it happen'd, that in any of these compound Bodies, the Nature of one Element prevail'd, that predominant Element would overcome the Natures of the rest, and destroy their Power; so that the compounded Body would be of the same Nature with that prevailing Element, and consequently partake but of a small Portion of Life, because the Element it self does so.

Sect. 65. On the contrary, if there were any of these compounded Bodies, in which the Nature of one Element did not prevail over the rest, but they were all equally mix'd, and a match one for the other; then one of them would not abate the Force of the other, any more than its own Force is abated by it, but they would work upon one another with equal Power, and the Operation of any one of them would not be more conspicuous than that of the rest; and this Body would be far from being like to any one of the Elements, but would be as if it had nothing *contrary* to its *Form*, and consequently the more dispos'd for Life; and the greater this Equality of Temperature was, and by how much the more perfect, and further distant from inclining one way or other

by so much the farther it is distant from having any contrary to it, and its Life is the more perfect. Now since that animal Spirit which is seated in the Heart is of a most exact Temperature, as being finer than *Earth* and *Water*, and grosser than *Fire* and *Air*, it has the Nature of a Mean between them all, and which has no manifest Opposition to any of the Elements, and by this means is fitted to become that Form which constitutes an Animal. And he saw that it follows from hence, that those *animal Spirits* which were of the most even Temperature, were the best dispos'd for the most perfect Life in this World, of Generation and Corruption, and that this Spirit was very near having no opposite to its Forms, and did in this respect resemble the heavenly Bodies which have no opposite to their Forms; and was therefore the Spirit of the Animal, because it was a Mean between all the Elements, and had no absolute Tendency either upwards or downwards; but that, if it were possible, it should be plac'd in the middle Space, between the Center and the highest Bounds of the Region of Fire, and not be destroy'd, it would continue in the same place, and move neither upwards nor downwards; but if it should be locally mov'd, it would move in a round, as the heavenly Bodies do, and if it moved in its Place, it would be round its own Center, and that it was impossible for it to be of any other Figure but spherical, and for that reason it is very much like to the heavenly Bodies.

Sect. 66. And when he had consider'd the Properties of Animals, and could not see any one among them, concerning which he could in the least suspect that it had any Knowledge of this necessarily self-existent Being; but he knew that his own Essence had the Knowledge of it: He concluded from hence that it was an Animal, endu'd with a Spirit of an equal Temperature, as all the heavenly Bodies are, and that it was of a distinct Species from the rest of Animals, and that he was created for another end, and design'd for something greater than what they were capable of.

and this was enough to satisfy him of the Nobility of his Nature; namely, that his viler Part, i. e. the corporeal, was most like of all to the heavenly Substances, which are without this World of Generation and Corruption, and free from all Accidents that cause any Defect, Change or Alteration: And that his noble Part, viz. that by which he attain'd the Knowledge of the *necessarily self-existent Being*, was something heroical and divine, not subject to Change or Dissolution, nor capable of being describ'd by any of the Properties or Attributes of Bodies: Not to be apprehended by any of the Senses, or by the Imagination; nor to be known by the means of any other Instrument but itself alone, and that it attains the Knowledge of itself by itself, and was at once the Knower, the Knowledge, and the Thing known the Faculty and the Object: Neither was there any Difference between any of these, because *Diversity* and *Separation* are Properties and Adjuncts of Bodies; but *Body* was no way concern'd here, nor any Property or Adjunct of *Body*.

Sect. 67. Having apprehended the manner by which the being like the heavenly Bodies, was peculiar to him above all other Kinds of Animals whatever; he perceiv'd that it was a Duty necessarily incumbent upon him to resemble them, and imitate their Actions, and endeavour to the utmost to become like them: He perceiv'd also that in respect of his nobler Part, by which he had attain'd the Knowledge of that *necessarily self-existent Being*, he did in some Measure resemble it, because he was separated from the Attributes of Bodies, as the *necessarily self-existent Being* is separated from them. He saw also that it was his Duty to endeavour to make himself Master of the Properties of that Being by all possible means, and put on his Qualities, and imitate his Actions, and labour in the doing his Will, and resign himself wholly to him, and submit to his Dispensations heartily and unfeignedly, so as to rejoice in him, tho' he should lay Afflictions upon his Body, and Hurt, or totally destroy it.

Sect. 68. He also perceiv'd that he resembled the Beasts in his viler Part, which belong'd to this *generable and corruptible* World, viz. this dark, gross Body which sollicit'd him with the Desire of Variety of sensible Objects, and excit'd him to Eating, Drinking and Copulation; and he knew that his Body was not created and join'd to him in vain, but that he was oblig'd to preserve it and take care of it, which he saw could not be done without some of those Actions which are common to the rest of the Animals. Thus it was plain to him, that there were Three Sorts of Actions which he was oblig'd to, viz. 1. Either those by which he resembled the irrational Animals. Or, Those by which he resembled the heavenly Bodies; Or, 3. Those by which he resembled the *necessarily self-existent Being*: And that he was oblig'd to the *first*, as having a gross Body, consisting of several Parts, and different Faculties, and Variety of Motions. To the *second*, as having an animal Spirit, which had its Seat in the Heart and was the first beginning of the Body and all its Faculties. To the *third*, as he was what he was, viz. as he was, that Being, by which he knew the *necessarily self-existent Being*. And he was very well assur'd before, that his Happiness and Freedom from Misery, consisted in the perpetual Vision of that *necessarily self-existent Being*, without being averted from so much as the twinkling of an Eye.

Sect. 69. Then he weigh'd with himself, by what means a Continuation of this Vision might be attain'd, and the Result of his Contemplation was this, viz. That he was oblig'd to keep himself constantly exercis'd in these three Kinds of Resemblance. Now, that the first of them did any way contribute to the helping him to the *Vision* (but was rather an Impediment and Hindrance, because it was concern'd only in sensible Objects, which are all of them a Sort of Veil or Curtain interpos'd between us and it;) but because it was necessary for the Preservation of the animal Spirit, whereby the second Resemblance, which he had with the heavenly Bodies was acquir'd, and

as for this Reason necessary, though incumbered
 with Hindrances and Inconveniencies. But as to the
 second Conformity, he saw indeed that a great Share
 of that continu'd Vision was attain'd by it, but that
 was not without Mixture; because, whatsoever
 contemplates the Vision after this manner continu-
 ally, does, together with it, have regard to, and cast
 Look upon his own Essence, as shall be shewn here-
 after. But that the third Conformity was that by
 which he obtain'd the pure and entire *Vision*, so as to
 be wholly taken up with it, without being diverted
 from it one way or other, by any means whatsoever,
 Or, but being still intent upon that *necessarily self-existent*
Being; which whosoever enjoys, has no regard to any
 thing else, and his own Essence is altogether neglec-
 ted, and vanish'd out of Sight, and become as no-
 thing; and so are all other Essences both great and
 small, except only the Essence of that one, true, *necessa-*
ly self-existent, high and powerful Being.
 Sect. 70. Now when he was assur'd that the ut-
 most Bound of all his Desires consisted in this *third*
 Conformity, and that it was not to be attain'd, with-
 out being a long time exercis'd in the *second*; and that
 there was no continuing so long as was necessary for
 that Purpose, but by means of the *first*; (which, how
 necessary soever, he knew was an Hindrance in itself,
 and an Help only by Accident.) He resolved to al-
 low himself no more of that first Conformity than
 needs must, which was only just so much as would
 keep the animal Spirit alive. Now, in order to this,
 he found there were two Things necessary; The for-
 mer, to help it inwardly, and supply the Defect of
 that Nourishment which was wasted; The latter, to
 preserve it from without, against the Extremities of
 heat and Cold, Rain and Sun, hurtful Animals, and
 such like; and he perceiv'd, that if he should allow
 himself to use these things, though necessary, unad-
 visedly and at Adventure, it might chance to expose
 him to Excess, and by that means he might do him-
 self an Injury unawares; whereupon he concluded it
 the

the safest way to set Bounds to himself, which he resolv'd not to pass; both as to the Kind of Meat which he was to eat, and the Quantity and Quality of it, and the Times of returning to it.

Sect. 71. And first he consider'd the several Kinds of those things which are fit to eat; and found that there were three Sorts, *viz.* either such Plants as were not yet come to their full Growth, nor attained to Perfection, such as are several Sorts of green Herbs which are fit to eat: Or, *secondly*, the Fruits of Trees which were fully ripe, and had Seed fit for the Production of more of the same Kind (and such were the Kinds of Fruits that were newly gathered and dry :) Or, *lastly*, living Creatures, both Fish and Flesh. Now he knew very well, that all these things were created by that *necessarily self-existent Being*, in approaching to whom he was assur'd that his Happiness did consist, and in desiring to resemble him. Now the Eating of these things must needs hinder their attaining to their Perfection, and deprive them of that End for which they were design'd; and this would be an Opposition to the working of the supreme Agent, and such an Opposition would hinder that Nearness and Conformity to him, which he so much desired. Upon this he thought it the best way to abstain from Eating altogether, if possible; but when he saw that this would not do, and that such an Abstinence tended to the Dissolution of his Body, which was so much a greater Opposition to the *Agent* than the former, by how much he was of a more excellent Nature than those things, whose Destruction was the Cause of his Preservation: Of two Evils he resolv'd to chuse the least, and do that which contain'd in it the least Opposition to the Creator; and resolv'd to partake of any of these Sorts, if those he had most mind to were not at hand, in such Quantity as he should conclude upon hereafter; and if it so happen'd that he had them all at hand, then he would consider with himself, and chuse that, in the partaking of which there would be the least Opposition to the Work of

he Creator: Such as the Pulp of those Fruits which were full ripe, and had Seeds in them fit to produce others of the like kind, always taking care to preserve the Seeds, and neither cut them, nor spoil 'em, nor throw them into such Places as were not fit for Plants to grow in, as smooth Stones, salt Earth, and the like. And if such pulpy Fruits, as Apples, Pears, Plumbs, &c. could not easily be come at, he would then take such as had nothing in them fit to eat but only the Seed, as Almonds and Chesnuts, or such green Herbs as were young and tender; always observing this Rule, that let him take of which Sort he would, he still chose those that there was greatest Plenty of, and which increased fastest, but so as to pull up nothing by the Roots, nor spoil the Seed: And if none of these things could be had, he would then take some living Creature, or eat Eggs; but when he took any Animal, he chose that Sort of which there was the greatest Plenty, so as not totally to destroy any Species.

Sect. 72. These were the Rules which he prescribed to himself, as to the Kinds of his Provision; as to the Quantity, his Rule was to eat no more than just what would satisfy his Hunger; and as for the Time of his Meals, he design'd, when he was once satisfied, not to eat any more till he found some Disability in himself, which hindered his Exercise in the second Conformity, (of which we are now going to speak;) and as for those things which Necessity requir'd of him towards the Conservation of his animal Spirit, in Regard of defending it from external Injuries, he was not much troubled about them, for he was cloth'd with Skins, and had a House sufficient to secure him from those Inconveniences from without, which was enough for him; and he thought it superfluous to take any further Care about those things; and as for his Diet, he observ'd those Rules which he had prescrib'd to himself, namely, those which we have just now set down.

Sect:

Sect. 73. After this he apply'd himself to the second Operation, *viz.* the Imitation of the heavenly Bodies, and expressing their proper Qualities in himself; which when he had consider'd, he found to be of Three Sorts. The *first* were such as had Relation to those inferior Bodies, which are plac'd in the World of Generation and Corruption, as Heat which they impart to those of their own Nature, and Cold by Accident; Illumination, Rarefaction, and Condensation; and all those other things by which they influence these inferior Bodies, whereby they are dispos'd for the Reception of spiritual Forms from the necessarily self-existent Agent. The *second* Sort of Properties which they had, were such as concern'd their own Being, as that they were clear, bright and pure, free from all manner of feculent Matter, and whatsoever kinds of Impurity: That their Motion was circular, some of them moving round their own Center, and some again round the Center of other Planets. The *third* Kind of their Properties, were such as had Relation to the necessarily self-existent Agent, as their continually beholding him without any Interruption, and having a Desire towards him, being busied in his Service, and moving agreeable to his Will, and not otherwise, but as he pleas'd, and by his Power. So he began to resemble them in every one of these three Kinds, to the utmost of his Power.

Sect. 74. And as for his first Conformity, his Imitation of them consisted in removing all things that were hurtful, either from Animals or Plants if they could be remov'd: So that if he saw any Plant which was depriv'd of the Benefit of the Sun, by the Interposition of any other Body; or that its Growth was hindered by its being twisted with, or standing too near any other Plant; he would remove that which hindered it, if possible, yet so as not to hurt either, or if it was in Danger of dying for want of Moisture, he took what Care he could to water it constantly. Or if he saw any Creature pursu'd by any wild Beast, or entangled in a Snare, or prick'd with Thorns.

that had gotten any thing hurtful fallen into its Eyes or Ears, or was hungry or thirsty, he took all possible Care to relieve it. And when he saw any Water-course stopp'd by any Stone, or any thing brought down by the Stream, so that any Plant or Animal was hindred of it, he took Care to remove it. And thus he continu'd in this *first* kind of Imitation of the heavenly Bodies, till he had attain'd it to the very Height of Perfection.

sect. 75. The *second* Sort of Imitation consisted in his continually obliging himself to keep himself clean from all manner of Dirt and Nastiness, and washing himself often, keeping his Nails and his Teeth clean, and the secret Parts of his Body, which he used to rub sometimes with sweet Herbs and perfume with Odors. He used frequently to make clean his Cloths, and perfume them, so that he was all over extremely clean and fragrant. Besides this, he us'd a great many Sorts of † circular Motion, sometimes

† Our Philosopher's imitating the heavenly Bodies in their circular Motion, would seem indeed extremely ridiculous, but that we are to consider that the Mahometans have a superstitious Custom of going several times round the Cave of *Meccah*, when they go thither on Pilgrimage, and look upon it as a very necessary Part of their Duty. Now our Author having resolv'd to bring his Philosopher as far at least as was possible for one in his Circumstances, in the Knowledge and Practice of all those things which the Mahometans account necessary, would not let him be ignorant of this Practice of moving round; but has brought it under this second Sort of Imitation of the heavenly Bodies. Now tho' our Philosopher may be excus'd for not going to the Temple at *Meccah*, yet so great a Stress is laid upon it by the Mahometans, that *Alhofsain Al Hallâgi Ben Mansour*, was, in the 309 Year of the *Hegira* (of Christ 921.) condemn'd to dye by the *Vizier Alhumed*, who pronounc'd Sentence upon him, having first advis'd with the *Imâms* and *Doctors*, for having asserted, That in case a Man had a Desire to go on Pilgrimage to *Meccah*, and could not; it would be sufficient, if he set apart any clean Room of his House for that Purpose, and went round about it, and perform'd in it at the same time when the Pilgrims are at *Meccah*, the same things which they do there, and fed and cloth'd 30 Orphans, and gave to each of them

seven

times walking round the Island, compassing the Shore, and going round the utmost Bounds of it; sometimes walking or running a great many times round about his House or some Stone, at other times turning himself round so often that he was dizzy.

Sect. 76. His Imitation of the *third Sort of Attributes*, consisted in confining his Thoughts to the Contemplation of the *necessarily self-existent Being*. And in order to this, he remov'd all his Affections from sensible Things, shut his Eyes, stopp'd his Ears, and refrain'd himself as much as possible from following his Imagination, endeavouring to the utmost to think of nothing besides him; nor to admit together with him any other Object of Contemplation. And he us'd to help himself in this by violently turning himself round, in which when he was very violently exercis'd, all manner of sensible Objects vanish'd out of Sight, and the Imagination, and all the other Faculties which make any use of the Organs of the Body grew weak; and on the other Side, the Operations of his Essence, which depended not on the Body, grew strong, so that at sometimes his Meditation was pure and free from any Mixture, and he beheld by it the *necessarily self-existent Being*: But then again the corporeal Faculties would return upon him, and spoil his Contemplation, and bring him down to the lowest Degree where he was before. Now, when he had any Infirmary upon him which interrupted his Design, he took some kind of Meat, but still according to the aforementioned Rules; and then remov'd again to that State of Imitation of the heavenly Bodies, in these three Respects which we have mention'd; and thus

Seven Pieces of Silver. For which heterodox Position he received a Thousand Stripes, without so much as Sighing or Groaning, and had first one Hand cut off, and then both his Feet, and then the other Hand, then he was kill'd and burnt, and his Ashes thrown into the River *Tigris*, and his Head set upon a Pole in the City of *Bagdad*. See *Abulpharagius*, 287.

us he continu'd for some time opposing his corporal Faculties, and they opposing him, and mutually struggling one against another, and at such times as he got the better of them; and his Thoughts were free from Mixture; he did apprehend something of the Condition of those, who have attained to the third Resemblance.

Sect. 77. Then he began to seek after this third Assimilation, and took Pains in the attaining it. And first he consider'd the Attributes of the *necessarily self-existent Being*. Now it had appear'd to him, during the Time of his theoretical Speculation, before he enter'd upon the practical Part; that there were two sorts of them, *viz.* Affirmative, as Knowledge, Power, and Wisdom, &c. and Negative, as Immateriality; not only such as consisted in the not being *Body*, but in being altogether remov'd from any thing that had the least Relation to *Body*, though at never so great a distance. And that this was a Condition, not only requir'd in the negative Attributes, but in the affirmative too, *viz.* that they should be free from all properties of *Body*, of which, *Multiplicity* is one. Now the divine Essence is not multiplied by these affirmative Attributes, but all of them together are one and the same thing, *viz.* his real Essence. Then he began to consider how he might imitate him in both these kinds; and as for the affirmative Attributes, when he consider'd that they were nothing else but his real Essence, and that by no means it could be said of them that they are *many* (because *Multiplicity* is a property of *Body*) and that the Knowledge of his own Essence was not a Notion superadded to his Essence, but that his Essence was the Knowledge of his Essence; and so *vice versa*, it appear'd to him, that he would know his Being, this Knowledge, by which he knew his Being would not be a Notion superadded to his Being, but be very Being it self. And perceiv'd that his way to make himself like to him, to what concern'd his affirmative Attributes, would

be to know him alone, abstracted wholly from Properties of Body.

Sect. 78. This he apply'd himself to; and as for negative Attributes, they all consisted in Separation from bodily Things. He began therefore to strip himself of all bodily Properties, which he had made so Progress in before, during the time of the former Exercise, when he was employ'd in the Imitation of the heavenly Bodies; but there still remain'd a great many Relicks, as his circular Motion (Motion being one of the most proper Attributes of Body, and the Care of Animals and Plants, Compassion upon the weak, and Industry in removing whatever inconvenienc'd them. Now all these things belong to corporeal Attributes, for he could not see these things directly, but by corporeal Faculties; and he was oblig'd to make use of the same Faculties in preserving them. Therefore he began to reject and remove all these things from himself, as being in no wise consistent with that State which he was now in Search of. He continu'd, confining himself to rest in the Bottom of his Cave, with his Head bow'd down, and his Eyes shut, and turning himself altogether from sensible Things and corporeal Faculties, and bending all his Thoughts and Meditations upon the *necessary self-existent Being*, without admitting any thing else besides him; and if any other Object presented itself to his Imagination, he rejected it with his utmost Force; and exercis'd himself in this, and persisted in it to that Degree, that sometimes he did neither eat nor stir for a great many Days together. And while he was thus earnestly taken up in Contemplation of sometimes all manner of Beings whatsoever would quite out of his Mind and Thoughts, except his own Being only.

Sect. 79. But he found that his own Being was not excluded his Thoughts, no not at such times when he was most deeply immers'd in the Contemplation of the *first, true, necessarily self-existent Being*. Which concern'd him very much, for he knew that even the

was a Mixture in this simple Vision, and the Admission
of an extraneous Object in that Contemplation. Upon
which he endeavour'd to disappear from himself, and
be wholly taken up in the Vision of that *true Being*;
till at last he attain'd it; and then both the Heavens
and the Earth, and whatsoever is between them, and
all spiritual Forms, and corporeal Faculties; and all
those Powers which are separate from Matter, and are
those Beings which know the *necessarily self-existent Being*,
all disappear'd and vanish'd, and were as if they had
never been, and amongst these his own Being disap-
pear'd too, and there remain'd nothing but this ONE,
TRUE, perpetually self-existent Being, who spoke
thus in that Saying of his (which is not a Notion
superadded to his Essence.) *† To whom now belongs the
Kingdom? To this One, Almighty God.* Which Words of
his Hai Ebn Yokdan understood, and heard his Voice;
nor was his being unacquainted with Words, and not
being able to speak, any Hindrance at all to the un-
derstanding him. Wherefore he deeply immers'd him-
self into this State, and witness'd that which neither
Eye hath seen, nor Ear heard; nor hath it ever en-
ter'd into the Heart of Man to conceive.

SECT. 80. And now, don't expect that I should
give thee a Description of that, which the Heart of
Man cannot conceive. For if a great many of those
things which we do conceive are nevertheless hard to
be explain'd, how much more difficult must those be
which cannot be conceiv'd by the Heart, nor are cir-
cumscrib'd in the Limits of that World in which it
convenes. Now, when I say the Heart, I don't mean
the Substance of it, nor that Spirit which is contain-
ed in the Cavity of it; but I mean by it, the Form of
that Spirit which is diffus'd by its Faculties through
the whole Body of Man. Now every one of these
three is sometimes call'd the Heart, but 'tis impossible
that this thing which I mean should be comprehen-
ded by any of these Three, neither can we express
any thing by Words, which is not first conceiv'd in

the Heart. And whosoever asks to have it explain'd asks an Impossibility; for 'tis just as if a Man should have a mind to taste Colors, *quatenus* Colors, and desire that *black* should be either *sweet* or *sowre*. However, I shall not dismiss you without some Limits, whereby I shall point out to you in some Measure, what wonderful things he saw when in this Condition, but all figuratively, and by way of Parable; not pretending to give a literal Description of that, which is impossible to be known, but by coming thither. Attend therefore with the Ears of thy Heart, and look sharply with the Eyes of thy Understanding, upon that which I shall show thee; it may be thou may'st find so much in it, as may serve to lead thee into the right way. But I make this Bargain, that thou shalt not at present require any further Explication of it by Word of Mouth; but rest thyself contented with what I shall commit to these Papers. For 'tis a narrow Field, and 'tis dangerous to attempt the explaining of that with Words, the Nature of which admits no Explication.

SECT. 81. I say then, when he had abstracted himself from his own and all other Essences, and beheld nothing in Nature, but only that *One, living and permanent Being*: When he saw what he saw, and then afterwards return'd to the beholding of other things. Upon his coming to himself from that State (which was like Drunkenness) he began to think that his own Essence did not at all differ from the Essence of that *TRUE Being*, but that they were both one and the same thing; and that the thing which he had taken before for his own Essence, distinct from that *true Essence*, was in reality nothing at all, and that there was nothing in him, but this *true Essence*. And that this was like the Light of the Sun, which, when it falls upon solid Bodies, shines there; and though it be attributed, or may seem to belong to that Body upon which it appears, yet is nothing else in reality. but the Light of the Sun. And if that Body be remov'd, its Light also is remov'd; but the Light

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of the Sun remains still after the same manner, and is neither increas'd by the Presence of that Body, nor diminish'd by its Absence. Now when there happens to be a Body which is fitted for such a Reception of Light, it receives it; if such a Body be absent, then there is no such Reception, and it signifies nothing at all.

SECT. 82. He was the more confirm'd in this Opinion, because it appear'd to him before, that this *TRUE* powerful and glorious Being, was not by any means capable of *Multiplicity*, and that his Knowledge of his Essence, was his very Essence, from whence he argued thus:

He that has the Knowledge of this Essence, has the Essence itself; but I have the Knowledge of this Essence. Ergo, I have the Essence itself.

Now this Essence can be present no where, but with it self, and its very Presence is Essence: and therefore he concluded that he was that very Essence. And to all other Essences which were separate from Matter, which had the Knowledge of that *true Essence*, though before he had looked upon them as *many*, by this way of thinking, appear'd to him to be only one thing. And this misgrounded Conceit of his, had like to have firmly rooted it self in his Mind, unless God had pursu'd him with his Mercy, and directed him by his gracious Guidance; and then he perceiv'd that it arose from the Relicks of that Obscurity which is natural to Body, and the Dregs of sensible Objects. Because that *Much* and *Little*, *Unity* and *Multiplicity*, *Collection* and *Separation*, are all of them Properties of Body. But we cannot say of these separate Essences, which know this *TRUE Being* (whose Name be prais'd) that they are *many* or *one*, because they are immaterial. Now, *Multiplicity* is because of the Difference of one Being from another, and there can be no *Unity* but by *Conjunction*, and none of these can be understood without compound Notions which are mix'd.

mix'd with Matter. Besides, that the Explication of Things in this place is very straight and difficult; because if you go about to express what belongs to these separate Essences, by way of Multitude, or in the plural, according to our way of Speaking, this insinuates a Notion of *Multiplicity*, whereas they are far from being *many*; and if you speak of them by way of Separation, or in the Singular, this insinuates a Notion of *Unity*, whereas they are far from being *one*.

Sect. 83. And here methinks I see one of those Batts, whose Eyes the Sun dazzles, moving himself in the Chain of his Folly, and saying, *This Subtlety of yours exceeds all Bounds. for you have withdrawn your self from the State and Condition of understanding Men, and indeed throw away the Nature of intelligible Things. for this is a certain Axiom. that a thing must be either one, or more than one.* Soft and fair; let that Gentleman be pleas'd to consider with himself, and contemplate this vile, sensible World, after the same manner which Hai Ebn Yokdan did, who, when he consider'd it one way, found such a Multiplicity in it, as was incomprehensible; and then again considering it another way, perceiv'd that it was only one thing; and thus he continu'd fluctuating, and could not determine on one side more than another. Now if it were so in this sensible World, which is the proper place of *Multiplicity* and *Singularity*, and the place where the true Nature of them is understood, and in which are *Separation* and *Union*, *Division* into Parts, and *Distinction*, *Agreement* and *Difference*. what would he think of the divine World, in, or concerning which we cannot justly say, *all*, nor *some*, nor express any thing belonging to it by such Words as our Ears are used to, without insinuating some Notion which is contrary to the Truth of the Thing, which no Man knows but he that has seen it: nor understands, but he that has attain'd to it.

Sect. 84. And as for his Saying, *That I have withdrawn my self from the State and Condition of understanding*

Men, and thrown away the Nature of intelligible Things: I grant it, and leave him to his Understanding, and his Understanding Men he speaks of. For that Understanding which he, and such as he mean, is nothing else but that rational Faculty which examines the Individuals of sensible Things, and from thence gets an universal Notion; and those understanding Men he means, are those which make use of this Sort of Separation. But that kind, which we are now speaking of, is above all this; and therefore let every one that knows nothing but sensible Things and their Universals, shut his Ears, and pack away to his Company, who know the outside of the Things of this World, but take no care of the next. But if thou art one of them to whom these Limits and Signs by which we describe the divine World are sufficient, and † dost not put that Sense upon my Words in which they are commonly us'd, I shall give thee some farther Account of what Hai Ebn Yokdan saw, when he was in the State of those who have attain'd to the Truth, of which we have made Mention before, and it is thus.

SECT. 85. After he was wholly immers'd in the Speculation of these things, and perfectly abstracted from all other Objects, and in the nearest * Approach; he saw in the highest Sphere, beyond which there is no Body, a Being free from Matter, which was not the Being of that ONE, TRUE ONE, nor the Sphere it self, nor yet any thing different from them both; but was like the Image of the Sun which appears in a well-polish'd Looking-glass, which is neither the Sun nor the Looking-glass, and yet not distinct from them. And he saw in the Essence of that separate Sphere, such Perfection, Splendor and Beauty, as is too great to be express'd by any Tongue, and too subtil to be cloth'd

† Because Words borrow'd from and us'd about sensible and material Things, would lead Men into Mistakes, when us'd to explain things spiritual, if they be taken in a literal Sense. See, Sect. 80.

* The Author means, the nearest Approach to God.

cloth'd in Words; and he perceiv'd that it was in the utmost Perfection of Delight and Joy, Exultation and Gladness, by reason of its beholding that **TRUE** Essence, whose Glory he exalted.

Sect. 86. He saw also that the next Sphere to it which is that of the fix'd Stars, had an immaterial Essence, which was not the Essence of that **TRUE ONE** nor the Essence of that highest, separated Sphere, nor the Sphere it self, and yet not different from these; but is like the Image of the Sun which is reflected upon a Looking-glass, from another Glass plac'd opposite to the Sun; and he observ'd in this Essence also the like Splendor, Beauty, Loveliness and Pleasure, which he had observ'd in the Essence of the other highest Sphere. He saw likewise that the next Sphere, which is the Sphere of *Saturn*, had an immaterial Essence which was none of those Essences he had seen before nor yet different from them; but was like the Image of the Sun, which appears in a Glass, upon which it is reflected from a Glass which receiv'd that Reflection from another Glass plac'd opposite to the Sun. And he saw in this Essence too, the same Splendor and Delight which he had observ'd in the former. And so in all the Spheres he observ'd distinct, immaterial Essences, every one of which was not any of those which went before it, nor yet different from them, but was like the Image of the Sun reflected from one Glass to another, according to the Order of the Spheres. And he saw in every one of these Essences, such Beauty, Splendor, Pleasure and Joy, as Eye hath not seen, nor Ear heard, nor hath it enter'd into the Heart of Man to conceive; and so downwards, till he came to the lower World, subject to Generation and Corruption, which comprehends all that which is contain'd within the Sphere of the Moon.

Sect. 87. Which he perceiv'd had an immaterial Essence, as well as the rest; not the same with any of those which he had seen before, nor different from them; and that this Essence had Seventy Thousand Faces, and every Face Seventy Thousand Mouths, and every

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every Mouth Seventy Thousand Tongues with which
 it praised, sanctified and glorified incessantly the Es-
 sence of that *ONE, TRUE BEING*. And he saw
 that this Essence (which he had suppos'd to be many,
 tho' it was not) had the same Perfection and Pleasure,
 which he had seen in the other; and that this Essence
 was like the Image of the Sun, which appears in fluc-
 tuating Water, which has that Image reflected upon
 it from that last and lowermost of those Glasses, to
 which the Reflection came, according to the foremen-
 tion'd Order, from the first Glass which was set op-
 posite to the Sun. Then he perceiv'd that he himself
 had a separate Essence, which one might call a Part
 of that Essence which had Seventy Thousand Faces,
 that Essence had been capable of Division; and if
 that Essence had not been created in time, one
 might say it was the very same; and had it not been
 join'd to the Body so soon as it was created, we
 should have thought that it had not been created.
 And in this Order he saw other Essences also, like
 his own which had necessarily been heretofore, then
 were dissolv'd, and afterwards necessarily existed to-
 gether with himself; and that they were so many as
 could not be numbred, if we might call them *many*;
 or that they were all one, if we might call them *one*.
 And he perceiv'd both in his own Essence, and in
 those other Essences which were in the same Rank
 with him, infinite Beauty, Brightness and Pleasure,
 such as neither Eye hath seen, nor Ear heard, nor
 hath it enter'd into the Heart of Man; and which
 none can describe nor understand, but those which
 have attain'd to it, and experimentally know it.

Sect. 88. Then he saw a great many other imma-
 terial + Essences, which resembled rusty Looking-glas-
 ses, covered over with Filth, and besides, turned
 their Backs upon, and had their Faces averted from
 those

+ As the Author has in the three foregoing Sections describ'd the
 condition of those glorified Spirits, who continually enjoy the bea-
 utiful Vision; so in this he describes the miserable State of those who
 are deprived of it, i. e. the Damn'd.

those polish'd Looking-glasses that had the Image of the Sun imprinted upon them; and he saw that these Essences had so much Filthiness adhering to them, and such manifold Defects as he could not have conceiv'd. And he saw that they were afflicted with infinite Pains, which caused incessant Sighs and Groans; and that they were compass'd about with Torments, as those who lie in a Bed are with Curtains; and that they were scorchi'd with the fiery Veil of Separation*. But after a very little while his Senses return'd to him again, and he came to himself out of this State, as out of an Extasie; and his Foot sliding out of this Place, he came within Sight of this sensible World, and lost the Sight of the divine World; for there is no joining them both together in the same State. For *this World in which we live, and that other are like two Wives belonging to the same Husband; if you please one, you displease the other.*

Sect. 89. Now if you should object, that it appears from what I have said concerning this Vision, that these separated Essences, if they chance to be in Bodies of perpetual Duration, as the heavenly Bodies are, shall also remain perpetually; but if they be in a Body which is liable to Corruption (such an one as belongs to us reasonable Creatures) that then they must perish too, and vanish away, as appears from the Similitude of the Looking-glasses which I have us'd to explain it; because the Image there has no Duration

* I have omitted the following Passage, because I could not well tell how to make it intelligible; the meaning of it in gross, is still to express the miserable Condition, and horrible Confusion of those Spirits which are separated from the Vision of God. However, I shall set it down in Latin out of Mr. Pocock's Translation. *Et ferris dissimili inter repellendum & attrahendum; vidit etiam hic alias Essentias, præter istas, quæ cruciabantur, quæ apparebant & deinde evanescebant, & connexæ erant & tum dissolvebantur; & hic se cohibuit illasque benè perpendit, & vidit ingentes terrores, & negotia magna, & turbam occupatam, & operationem efficacem, & complanationem, & inflationem, & productionem, & destructionem.* The Particulars of this Passage, would be best explain'd by the Commentators upon the *Alcoran*, which I have no Opportunity of consulting.

Duration of it self, but what depends upon the Duration of the Looking glass,; and if you break the Glass, the Image is most certainly destroy'd and vanishes. In answer to this I must tell you, that you have soon forgot the Bargain I made with you. For did not I tell you before that it was a narrow Field, and that we had but little room for Explication; and that *Words* however used, would most certainly occasion Men to think otherwise of the thing than really it was? Now that which has made you imagin this, is, because you thought that the Similitude must answer the thing represented in every respect. But that will not hold in any common Discourse; how much less in this, where the Sun and its Light, and its Image, and the Representation of it, and the Glasses, and the Forms which appear in them, are all of them things which are inseparable from Body, and which cannot subsist but by it and in it and therefore the very Essences of them depend upon Body, and they perish together with it.

Sect. 90. But as for the divine Essences and heroic Spirits, they are all free from Body and all its Adherents, and remov'd from them at the utmost Distance, nor have they any Connection or Dependance upon them. And the existing or not existing of Body is all one to them. for their sole Connection and Dependance is upon that *one true necessarily self-existent Being*, who is the first of them, and the beginning of them, and the Cause of their Existence, and he perpetuates them and continues them for ever; nor do they want the Bodies, but the Bodies want them; for if they should perish, the Bodies would perish, because these Essences are the Principles of these Bodies. In like manner, as if a Privation of that *one true Being* could be suppos'd (far be it from him, for there is no God but him) all these Essences would be remov'd together with him, and the Bodies too, and all the sensible World, because all these have a mutual Connection.

Sect.

Sect. 91. Now, tho' the sensible World follows the divine World, as a Shadow does the Body, and the divine World stands in no need of it, but is free from it, and independent of it. yet notwithstanding this, it is absurd to suppose a Possibility of its being annihilated, because it follows the divine World. But the Corruption of this World consists in its being chang'd, not annihilated. And that glorious* Book spake, where there is no mention made of *moving the Mountains, and making them like the World, and Men like Fire-flies, and darkning the Sun and Moon; and Eruption of the Sea. in that Day when the Earth shall be chang'd into another Earth, and the Heavens likewise.* And this is the Substance of what I can hint to you at present, concerning what *Hai Ebn Yokdan* saw, when in that glorious State. Don't expect that I should explain it any farther with Words, for that is even impossible.

Sect. 92. But as for what concerns the finishing his History, that I shall tell you, God willing. After his return to the sensible World, when he had been where we have told you, he loath'd this present Life, and most earnestly long'd for the Life to come; and he endeavour'd to return to the same State, by the same means he had sought it at first, till he attained to it with less Trouble than he did at first, and continu'd in it the second time longer than at the first. Then he return'd to the sensible World; and then again endeavour'd to recover his Station, which he found easier than at the first and second time, and that he continu'd in it longer; and thus it grew easier and easier, and his Continuance in it longer and longer, time after time, till at last he could attain it when he pleas'd, and stay in it as long as he pleas'd. In this State he firmly kept himself, and never retir'd from it, but when the Necessities of his Body required it, which he had brought into as narrow a Compass as was possible. And whilst he was thus exercised, he us'd to wish that it would please God to deliver

* Alcoran, Chap 81, and 102.

diver him altogether from this Body of his, which detain'd him from that State; that he might have nothing to do but to give himself up wholly to his Delight, and be freed from all that Torment with which he was afflicted, as often as he was forc'd to avert his Mind from that State, by attending on the Necessities of Nature. And thus he continu'd, till he was past the seventh Septenary of his Age; that is, till he was about Fifty Years of Age, and then he happen'd to be acquainted with *Asal*. The Narrative of which meeting of theirs, we shall now (God willing) relate.

Sect. 93. They say that there was an Island not far from that where *Hai Ebn Yokdan* was born into which one of those good Sects, which had some one of the antient Prophets (of pious Memory) for its Author, had retir'd. A Sect which us'd to discourse of all things in Nature, by way of Parable and Similitude, and by that means represent the Images of them to the Imagination, and fix the Impressions of them in Men's Minds, as is customary in such Discourses as are made to the Vulgar. This Sect so spread it self in this Island, and prevail'd and grew so eminent, that at last the King not only embrac'd it himself, but oblig'd his Subjects to do so too.

Sect. 94. Now there were born in this Island, two Men of extraordinary Endowments, and Lovers of that which is Good; the Name of the one was *Asal*, and the other *Salaman*, who meeting with this Sect, embrac'd it heartily, and oblig'd themselves to the punctual Observance of all its Ordinances, and the daily Exercise of what was practis'd in it; and to this End they enter'd into a League of Friendship with each other. Now among other Passages contain'd in the Law of that Sect, they sometimes made Enquiry into these Words, wherein it treats of the Description of the most high and glorious God, and his Angels, and the Resurrection, and the Rewards and Punishments of a future State. Now *Asal* us'd to make a deeper Search into the inside of Things, and was more

inclin'd to study mystical Meanings and Interpretations. But as for his Friend *Salaman*, he kept close to the literal Sense, and never troubled himself with such Interpretations, but refrain'd from such curious Examination and Speculation of things. However notwithstanding this Difference, they both were constant in performing those Ceremonies requir'd, and in calling themselves to an account, and in opposing their Affections.

Sect. 95. Now there were in this Law some Passages which seem'd to exhort Men to Retirement and solitary Life, intimating that Happiness and Salvation were to be attain'd by it; and others which seem'd to encourage Men to Conversation, and the embracing human Society. *Asal* gave himself up wholly to Retirement, and those Expressions which favour'd it were of most weight with him, because he was naturally inclin'd to Contemplation, and searching into the Meanings of Things; and his greatest Hope was, that he should best attain his End by a solitary Life. *Salaman*, on the other side, applied himself to Conversation, and those Sayings of the Law which tended that way, went the farthest with him; because he had a natural Aversion to Contemplation, and not fitting of Things. And he thought that Conversation did drive away evil Thoughts, and banish'd the Diversity of Opinions which offer'd themselves to his Mind, and kept him from the Suggestions of evil Thoughts. In short, their Disagreement in this Particular, was the Occasion of their parting.

Sect. 96. Now *Asal* had heard of that Island, in which we have told you that *Hai Ebn Yokdan* had his Breeding. He knew also its Fertility and Conveniences, and the healthful Temper of the Air, so that it would afford him such a commodious Retirement as he had in his Wishes. Thither he resolv'd to go, and withdraw himself from all manner of Conversation for the remaining Part of his Days. So he took what Substance he had, and with part of it he hir'd a Shi

to convey him thither, the rest he distributed among the poor People, and took his leave of his Friend *Salaman*, and went aboard. The Mariners transported him to the Island, and set him ashore and left him. There he continued serving God, and magnifying him, and meditating upon his glorious Names and Attributes, without any Interruption or Disturbance. And when he was hungry, he took what he had occasion for to satisfy his Hunger, of such Fruits as the Island afforded, or what he could hunt. And in this State he continu'd a while, in the mean time enjoying the greatest Pleasure imaginable, and the most entire Tranquillity of Mind, arising from the Converse and Communication which he had with his Lord; and every Day experiencing his Benefits and precious Gifts, and his bringing easily to his hand such things as he wanted, and were necessary for his Support, which confirm'd his Belief in him, and was a great Refreshment to him.

Sect. 97. *Hai Ebn Yokdan* in the mean time, was wholly immers'd in his sublime Speculations, and never stirr'd out of his Cell but once a Week, to take such Provision as first came to hand. So that *Asal* did not light upon him at first, but walk'd round the Island, and compass'd the Extremities of it, without seeing any Man, or so much as the Footsteps of any; Upon which account his Joy was increas'd, and his Mind exceedingly pleas'd, in regard of his compassing that which he had propos'd to himself. namely, to lead the most retired Life that was possible.

Sect. 98. At last it happen'd, one time that *Hai Ebn Yokdan* coming out to look for Provision in the same place whither *Asal* was retired, they spy'd one another. *Asal*, for his part, did not question but that it was some religious Person, who for the sake of a solitary Life, had retir'd into that Island, as he had done himself, and was afraid. lest if he should come up to him, and make himself known, it might spoil his Meditation, and hinder his attaining what he hop'd for. *Hai Ebn Yokdan* on the other side could not ima-

gine what it was, for of all the Creatures he had ever beheld in his whole Life, he had never seen any thing like it. Now *Asal* had a black Coat on, made with Hair and Wool, which *Hai Ebn Tokdan* fancied was natural, and stood wondring at it a long time. *Asal* ran away as hard as he could, for fear he should disturb his Meditation; *Hai Ebn Tokdan* ran after him out of an innate Desire he had to know the Truth of Things. But when he perceiv'd *Asal* make so much haste, he retir'd a little and hid himself from him; so that *Asal* thought he had been quite gone off, and then he fell to his Prayers, and Reading, and Invocation, and Weeping, and Supplication, and Complaining, till he was altogether taken up, so as to mind nothing else.

SECT. 99. In the mean time *Hai Ebn Tokdan* stole upon him by Degrees, and *Asal* took no notice of him, till he came so near as to hear him read and praise God, and observ'd his humble Behaviour, and his Weeping, and heard a pleasant Voice and distinct Words, such as he had never observ'd before in any kind of Animals: Then he look'd upon his Shape and Lineaments, and perceiv'd he was of the same Form with himself, and was satisfied that the Coat he had on, was not a natural Skin, but an artificial Habit like his own. And when he observ'd the Decency of his humble Behaviour, and his Supplication and Weeping, he did not at all question but that he was one of those Essences which had the Knowledge of the TRUE ONE; and for that Reason he had a Desire to be acquainted with him, and to know what was the matter with him, and what caus'd this Weeping and Supplication. Whereupon he drew nearer to him, till *Asal* perceiving it, betook himself to his Heels again, and *Hai Ebn Tokdan* (answerably to his Vigour and Power both of Knowledge and Body, which God had bestow'd upon him) pursu'd him with all his Might, till at last he overtook him and seiz'd on him, and held him fast, so that he could not get away.

Sect. 100. When *Asal* look'd upon him, and saw him cloth'd with the Skins of wild Beasts with the Hair on, and his own Hair so long as to cover a great part of his Body, and observ'd his great Swiftneſs and Strength, he was very much afraid of him, and began to pacifie him with ſtroaking him, and entreating him, but *Hai Ebn Yokdan* did not underſtand one Word he ſaid, nor knew any thing of his Meaning, only he perceiv'd that he was afraid, and endeavour'd to allay his Fear with ſuch Voices as he had learn'd of ſome of the Beasts, and ſtroak'd his Head, and both Sides of his Neck, and ſhew'd Kindneſs to him, and expreſſed a great deal of Gladneſs and Joy; till at laſt *Asal's* Fear was laid aſide, and he knew that he meant him no Harm.

Sect. 101. Now *Asal* long before, out of his earneſt Deſire of ſearching into the Meaning of Things, had ſtudied moſt Languages, and was well ſkill'd in them. So he began to ſpeak to *Hai Ebn Yokdan* in all the Languages which he underſtood, and ask him Queſtions concerning his way of Life, and took Pains to make him underſtand him; but all in vain, for *Hai Ebn Yokdan* ſtood all the while wondring at what he heard, and did not know what was the Meaning of it. only he perceiv'd that *Asal* was pleas'd, and well affected towards him, And thus they ſtood wondring one at another.

Sect. 102. Now *Asal* had by him ſome Remainder of the Provision which he had brought along with him, from the inhabited Iſland from whence he came; and he offer'd it to *Hai Ebn Yokdan*, who did not know what to make on't, for he had never ſeen any ſuch before. Then *Asal* eat ſome of it himſelf, and invited *Hai Ebn Yokdan* by Signs to eat too. But *Hai Ebn Yokdan* bethought himſelf of thoſe Rules which he had preſcrib'd to himſelf, as to matter of Diet; and not knowing the Nature of that which he offer'd him, nor whether it was lawful for him to partake of it or not, he refus'd it. *Asal* ſtill continu'd urgent, and invited him kindly: Now *Hai Ebn Yokdan* had a great

Desire to be acquainted with him. and was afraid that his continuing too stiff in his Refusal, might alienate his Affections from him; so he ventur'd upon it, and eat some. And when he had tasted of it, and liked it. he perceiv'd that he had done amiss, in breaking those Promises which had made to himself concerning Diet. And he repented himself of what he had done, and had Thoughts of withdrawing himself from *Asal*, and retreating to his former State of Contemplation.

Sect. 103. But the *Vision* did not easily appear to him at first, upon which he resolv'd to continue with *Asal* in the sensible World; till he had thoroughly satisfied himself concerning him, that so when he had no further Desire towards him. he might apply himself to his former Contemplations without any Interruption, Wherefore he applyed himself to the Society of *Asal*, who perceiving that he could not speak, was secure of any Damage that might come to his Religion, by keeping Company with him; and besides, had Hopes of teaching him Speech, Knowledge and Religion, and by that means, of obtaining a great Reward, and near Approach to God. He began therefore to teach him how to speak; first, by shewing him particular Things, and pronouncing their Names, and repeating them often, and perswading him to speak them; which he did, applying every Word to the Thing by it signified, till he had taught him all the *Nouns*, and so improved him by Degrees, that he could speak in a very short Time.

Sect. 104. Then *Asal* began to enquire of him concerning his way of Living, and from whence he came into that Island? And *Hai Ebn Yokdan* told him, that he knew nothing of his own Original, nor any Father or Mother that he had, but only that *Roe* which brought him up. Then he describ'd to him his manner of Living, from first to last, and by what Degrees he advanc'd in Knowledge, till he attain'd the Union with God. When *Asal* heard him give an Account of those Truths, and those Essences which are separate from the sensible World, and which have the Knowledge

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sledge of that TRUE ONE, (whose Name be prais'd;) and heard him give an Account of the Essence of that TRUE ONE, and describe, as far as possible, what he witness'd (when he had attain'd to that Union) of the Joys of those who are near united to God, and the Torments of those who are separated from him. He made no Doubt but that all those things which are contain'd in the Law of God [*i. e.* the *Alcoran*] concerning his Command, his Angels, Books and Messengers, the Day of Judgment, Paradise and Hell, were Resemblances of what *Hai Ebn Yokdan* had seen; and the Eyes of his Understanding were open'd, and he found that the *† Original* and the *Copy* did exactly agree together. And the ways of mystical Interpretation became easie to him, and there appear'd nothing difficult to him in those Precepts which he had receiv'd, but all was clear; nor any thing shut up, but all was open; nor any thing profound, but all was plain. By this means his intellectual Faculty grew strong and vigorous, and he look'd upon *Hai Ebn Yokdan* with Admiration and Respect, and assur'd himself that he was one of the Saints of God, *which have no Fear upon them, neither shall they suffer Pain*. Upon which he address'd himself to wait upon him, and imitate him, and to follow his Direction in the Performance of such Works as he had occasion to make use of; namely, those legal ones which he had formerly learned from his own Sect.

Sect.

† The Arabic Words, *Watathâbaka indâho' 'Imekonl w'almenkonl* signify, *And that which was understood agreed with that which was copied*. But because that way of expressing it is obscure, I have chose rather to leave the Arabic Word, and express the Sense, which is this. *Hai Ebn Yokdan*, having no Advantages of Education, had acquir'd all his Knowledge by singular Industry and Application, till at last he attain'd to the Vision of God himself, by which means he saw all things relating to a future State, *viz.* by beholding in God the archetypal Ideas, of which all things created, and whatsoever is reveal'd to us, are suppos'd to be Copies. Now *Asal*, by conversing with him, found, that the *Mekonl*, *i. e.* what *Hai Ebn Yokdan* saw by this Sort of Speculation; and the *Menkonl*, *i. e.* what *Asal* had learn'd out of the *Alcoran*, and the Tradition of the Prophets, did exactly answer one the other, as a Copy does its Original.

SECT. 105. Then *Hai Ebn Tokdan* began to enquire of him concerning his Condition and manner of Living, and *Asal* gave him an account of the Island from whence he came, and what manner of People inhabited it, and what sort of Life they led before that religious Sect. which we mention'd, came among them, and how it was now, since the coming of that Sect. He also gave him an Account of what was deliver'd in the Law [i. e. *Alcoran*] relating to the Description of the divine World, Paradise and Hell, and the Awakening and Resurrection of Mankind, and their gathering together to Judgment, and the Balance and the Way. All which things *Hai Ebn Tokdan* understood very well, and did not find any of them disagreeable to what he had seen, when in that noble Station; and he knew that he † had described these Things, and given an account of them, had given a true Account, and was a Messenger sent from his Lord; and he believ'd him, and affirm'd his Veracity, and bore Witness to his Message.

SECT. 106. Then he began to ask him concerning the Precepts which the Messenger of God, had deliver'd, and the Rites of Worship which he had ordain'd. And *Asal* told him of *Prayer*, *Alms*, *Fasting*, and *Pilgrimage*, and such other external Observances, which he receiv'd and practis'd, and took upon himself, in Obedience to his Command, of whose Veracity he was very well assured. Only there were two Things stuck in his Mind which he wonder'd at, and could not comprehend wherein the Wisdom of them did consist. The one was, why this Messenger of God, in describing most Things which relate to the divine World, us'd to express them to Men by Parables or Similitudes, and wav'd a perspicuous Explication of 'em; which occasion'd Men in a great Measure to fall into that Error of asserting a Corporeity in God, and believing Things of that T R U E Being from which he is absolutely free; and so in like manner, concerning those Things which relate to the Rewards and Punishments of a future State. The other was, why he went no farther than these Precepts and Rites of Worship, but gave Men leave to gather Riches, and allowed them a Liberty as to matter of Food; by which means they employ'd themselves about vain Things, and turn'd away from the Truth. Whereas his Judgment was, that no Body ought to eat any thing, but only just to keep him alive; and as for Riches, he had no Opinion of them at all. And when he saw what was set down and prescrib'd

in the Law, with Relation to Wealth, as Alms; and the Distribution of them, and Trading and Usury, Mulcts and Punishments; these Things seem'd all very odd to him, and he judg'd them superfluous; and said, that if Men understood Things aright, they would lay aside all these vain Things, and follow the Truth, and content themselves without any Thing of all this; and that no Man would challenge such a Propriety in Riches, as to have Alms ask'd of him, or to cause his Hands to be cut off, who privily stole them; or their Lives to be taken away, who had openly robb'd him.

Sect. 107. Now that which prompted him to this Persuasion, was this, that he thought all Men were indu'd with an ingenious Temper, and penetrating Understanding, and a Mind constant to it self; and was not aware how blockish and stupid they were, how ill-advis'd, and inconstant in their Resolutions; insomuch, that they are like Brute Beasts, nay, more apt to wander out of the Way. Since therefore he was greatly affected with Pity towards Mankind, and desir'd that he might be an Instrument of their Salvation; a Resolution came into his Mind of going over to them, to declare and lay before them the Truth. This Intention of his he communicated to his Friend *Asal*, and ask'd him if there could possibly be any way contriv'd to come at them.

Sect. 108. But *Asal* told him what Sort of People they were, and how far from an ingenious Temper, and how averse from obeying the Commands of God; but he had no Notion of that, but still his Mind was intent upon that which he hop'd to compass. And *Asal* desir'd that it would please God, by his means, to direct some of his Acquaintance which were of a more pliable Temper than the rest, and had more Sincerity in them, into the right way. So then he was ready to further the Design and Endeavour of *Hai Ebn Yokdan*. Upon which they resolv'd to keep close to the Sea Shore, without stirring from it either Day or Night, till God should please to afford them an Opportunity of crossing the Sea. And all the while they were intent upon this, they continu'd praying to God to direct them in this their Business, and bring it to an happy Issue.

Sect. 109. At last, as God (whose Name be prais'd) would have it, it happen'd, that a Ship which had lost her Course, was driven by the Wind and Water upon the Shore of that Island; and as it drew nearer to Land, they who were in it, seeing two Men upon the Shore, made towards them. Then *Asal* spoke to them, and desir'd them to carry him and his Companion along with them in the Ship; to which they consented, and took them into the Ship, and it pleas'd God to send them a fair Wind, which, in a short time, carried them to the Isle which they desir'd. There they landed, and went into the City; and *Asal's* Friends came all about him, and he gave 'em an account of *Hai Ebn Yokdan*, and his manner of living; so that People flock'd to him on every Side, and admir'd and reverenc'd him. Then *Asal* told him that this Sect was superior to all other Sorts of Men in Knowledge and Sagacity; and that if he could not work upon them, there were much lesser Hopes of doing any Good upon the Vulgar.

Sect.

Sect. 110. Now *Salaman* (*Asal's* Friend, who we told you chose Conversation, rather than Solitude and Retirement, which he judged unlawful) was Prince and Sovereign of this Island. So *Hai Ebn Tokdan* began to teach them, and explain the Mysteries of Wisdom to them; but so soon as e'er he began to raise his Discourse above external Things a little, and to inculcate that, the contrary whereof had been settled, and deeply rooted in their Minds; they began to withdraw themselves from him, and their Minds had Abhorrence for what he spake. And though they carried themselves civilly to him, both because he was a Stranger, and out of the Observance which they thought due to their Friend *Asal*, yet they were angry with him inwardly in their Hearts. However, he continu'd reasoning with them mildly Night and Day, and teaching them the TRUTH, both in Private and Public, which only increas'd their Hatred towards him, and made them avoid his Company, though otherwise they were Lovers of Goodness, and desirous of Truth. However, through the Defect of their Nature, they did not search for it after the right manner, nor apprehend it as they should do; but sought the Knowledge of it after the common way, like the rest of the World. So that he despair'd of doing any Good upon them, and all his Hopes of amending them were defeated, because they were not willing to receive what he taught them.

Sect. 111. And afterwards, taking a View of the several Ranks and Orders of Men, he perceiv'd that every Sort of them plac'd their Delight in those Things which they possess'd at present, and that their Appetites were their God, and that they lost themselves in gathering up the little Things of this World; and that the Desire of getting more, kept them employ'd till they came to their Graves; and that all good Counsel was lost upon them; and that disputing with them had only this Effect, that it made them the more obstinate. And as for Wisdom, there was no way for them to attain it, neither had they any Share in it. * *For Folly has over-whelmed them, and what they have sought after, has cover'd their Hearts like Rust; God has sealed up their Hearts and their Ears, and their Eyes are dim, and they shall have sore Punishment.*

Sect. 112. When therefore he saw them compass'd about with the Curtains of Punishment, and cover'd with the Darknes of the Viel; and that all of them (a few only excepted) minded their Religion no otherwise, but with Regard to this present World; and cast the Observance of religious Performances behind their Backs, notwithstanding the Easiness of them, and sold them for a small Price; and that their Merchandize and Trading diverted them from Thinking upon God, so that they had no fear of † *that Day in which both their Hearts and Eyes shall be turn'd round*; he was fully satisfied, that it was to no Purpose to speak to them plainly, neither

* Alcoran, Chap. 2. and 83.

† This is an Expression taken out of the Alcoran, and is design'd to express the Confusion which the Wicked shall be in at the Day of Judgment.

neither that it was expedient any Works should be enjoyn'd them beyond this Measure; and that the greatest Benefit which accru'd to the common Sort of Men by the Law, was wholly plac'd in Relation to Things of this World, viz. that they might be in a comfortable way of Living, and that no Man might invade another's Property; and that there was but here and there one that attain'd to Happiness hereafter; namely, such an one as made it his Business in this World to provide for another, and took due Care about it, and was a Believer; But that Hell was the Place for him that err'd from the Truth, and prefer'd the Life of this present World before it. And what Labour can be greater, or what Misery more compleat than his, who works, if you observe, from the time he awakes, till he goes to sleep again, you will find that he does nothing but what tends to the attaining of some one or other of these vile sensible Things; namely, either Riches, to heap them up; or Pleasure, which he may take; or Lust, which he may satisfy; or Revenge, whereby he may pacify his Mind; or Power, to defend himself; or some outward Work commanded by the Law, whereof he may make a vain-glorious Shew; or whereby he may save his own Neck? * *Now all these things are Darkness upon Darkness in the Depth of the Sea, neither is there any of you that doth not enter in thither, for such is the unchangeable Decree of the Lord.*

Sect. 113. And when he understood the Condition of Mankind, and that the greatest part of them were like Brute Beasts, he knew that all Wisdom, Direction and good Success, consisted in what the Messengers of God had spoken, and the Law deliver'd; and that there was no other way besides this, and that there could be nothing added to it; and that there were Men appointed to every Work, and that every one was best capable of doing that unto which he was appointed by Nature. That this was God's way of dealing with those which were gone before, and that there is no Change in his way. Whereupon returning to Salaman and his Friends, he begg'd their Pardon for what he had said to them, and desir'd to be excus'd, and told them that he was of the same Opinion with them, and went on in the same way, and persuaded them to stick firmly to their Resolution of keeping within the Bounds of the Law, and the Performance of the external Rites, and they should not much dive into the Things that did not concern them: and that in doubtful things they should give Credit, and yield their Assent readily; and that they should abstain from novel Opinions, and from their Appetites, and follow the Examples of their pious Ancestors, and forsake Novelties, and that they should avoid that neglect of religious Performances which was seen in the vulgar Sort of Men, and the Love of the World, which he principally cautioned 'em against. For both he and his Friend Asal knew that this tractable, but defective Sort of Men, had no other way in the World to escape, but only by this means; and that if they rais'd above this to curious Speculations, it would be worse with them, and they would not be able to attain to the Degree of the Bless'd, but would fluctuate and be tossed up and down, and make a bad End. But on the contrary, if they

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contin'd in that State in which they were till Death overtook 'em, they should be happy, and stand on the right Hand: But as for those that out-went 'em, they should also take place of 'em, and that they should be the next.

Sect. 114. So they took their Leave and left them, and sought for an Opportunity of returning to their Island, till it pleas'd God to help them to a Conveniency of passing. And *Hai Ebn Tokdan* endeavour'd to attain to his lofty Station, by the same means he had sought it at first, till he recover'd it; and *Asal* follow'd his Steps, till he came near him, or wanted but very little of it; and thus they continu'd serving God in this Island till they died.

Sect. 115. And this is that (God assist thee and us by his Spirit) which we have receiv'd of the History of *Hai Ebn Tokdan*, *Asal* and *Salaman*; which comprehends such Choice of Words, as are not found in any other Book, nor heard in common Discourse. And it is a Piece of hidden Knowledge which none can receive, but those which have the Knowledge of God, nor can be ignorant of it, but those which have not. Now we have taken a contrary Method to our pious Ancestors, as to their Reservedness in this Matter, and Sparingness of Speech. And the Reason which did the more easily persuade me to divulge this Secret, and tear the Veil, was, because of the corrupt Notions which some Pretenders to Philosophy in our Age have broach'd and scatter'd, so that they are diffus'd through several Countries, and the Mischief which arises from thence is become Epidemical. Fearing therefore lest those weak ones, who reject the Tradition of the Prophets (of blessed Memory) and make choice of that which is deliver'd 'em by Fools, should imagine that these Opinions are that Secret, which ought to be with-held from those who are not worthy or capable of it, and so their Desire and Study of these Opinions should be increas'd. I have thought good to give them a Glimpte of this Secret of Secrets, that I might draw them into the right Way, and avert 'em from this other. Nevertheless, I have not so deliver'd the Secrets which are comprehended in these few Leaves, as to leave 'em without a thin Veil or Cover over 'em, which will be easily rent by those who are worthy of it; but will be so thick to him, that is unworthy to pass beyond it, that he will not be able to get through it. And I desire of those my Brethren who shall see this Discourse, that they would excuse me for being so easily induc'd to explain it, and so free in the Description of it; seeing I had not done so, if I had not been elevated to such Heights, as transcend the Reach of humane Sight. And I was willing to express it in easie Terms that I might dispose Men, and raise a Desire in 'em to enter into the right Way. And I beg of God Pardon and Forgiveness, and that he would please to bring us to the true and certain Knowledge of himself, for he is gracious and liberal of his Favours. *Peace be to thee, my Brother, whose Promotion is decreed, and the Mercy and Blessing of God be upon thee.*

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Praise be to God alone.

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